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VOL. LXI

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RELIQUARY GIVEN TO THE HURONS OF LORETTE.

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The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS OF THE JESUIT MISSIONARIES IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY
REUBEN GOLD THWAITES
Secretary of the State Historical Society of Wisconsin

Vol. LXI

ALL MISSIONS: 1677-1680

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CONTENTS OF VOL. LXI

PREFACE TO VOLUME LXI . . . 9

DOCUMENTS:—

CXLIV. Relation des années 1677 et 1678. [*Claude Dablon;* Quebec, 1678] . 17

CXLV. Relation de ce qui s'est passé . . . . en la Nouvelle France en l'annee 1679. *Vincent Bigot*, revised by *Claude Dablon;* [Quebec, 1679] . 89

CXLVI. Lettres de l'Église des Hurons à Lorette, en la Nouvelle France, au Chapitre de Chartres. *Nicolas Potier* (in Latin, translated into French by Jean de Lamberville), November 11, 1680; *Pierre-Joseph-Marie Chaumonnot*, November 11, 1680 . . 243

BIBLIOGRAPHICAL DATA: VOLUME LXI . 265

NOTES 269

ILLUSTRATION TO VOL. LXI

I. Reliquary given by cathedral of Notre-Dame de Chartres to the Hurons of Lorette; received October 15, 1680 *Frontispiece*

PREFACE TO VOL. LXI

Following is a synopsis of the documents contained in this volume:

CXLIV. The *Relation* of 1677–78 is prefaced by Dablon with the statement that as many as twelve hundred savages have this year been baptized in the various missions.

The missionaries among the Iroquois are greatly persecuted, and suffer much from the insolence of the drunken savages, and of those who are trying to renew the war against the French. Nevertheless, all report an unusual number of baptisms, many of these being conferred on infants and others who "have gone to swell the Church triumphant." The Christian chief Garakontié is dead. Lamberville writes a glowing eulogy of his piety, zeal, and virtue, and his kindness to the French; and describes his last hours, and his dying efforts to commend to his people the Christian faith, and friendship with the French.

The Huron colonists at Lorette continue in the practice of earnest piety, which they evince in all aspects of life. The greater part of this year's report is occupied by the virtues and pious death of a child aged seven years, "a little angel through his morals, his intelligence, and his virtue. . . . It is impossible to be more pious than this child was. . . . When he was only four and a half years old, he

could repeat all that had been said in a sermon, even several days afterward."

The Iroquois colony lately removed from La Prairie to Sault St. Louis is in a flourishing condition. A letter from Cholenec describes the fervent piety which reigns among these Christians, and their zeal in aiding the conversion of their heathen relatives. Cholenec says that, if he could describe the pious acts of many of these neophytes, he "would relate astonishing things, which would cause the best Christians among the French to blush." Bruyas says, regarding one of these converts: "One man such as he would do more good than ten missionaries such as I."

The Fathers in the Ottawa missions also send favorable reports. At Mackinac, Nouvel has the care of the Kiskakons; their chiefs and leading elders are baptized, and most of the people are living as Christians. Pierson is also doing good work among the Hurons of that locality; and Bailloquet is an itinerant among the tribes scattered along the north shore of Lake Huron, where "opportunities for practicing patience and charity have not failed us." At Sault Ste. Marie, Druillettes is in charge; "broken down by age, and worn out by past fatigues and many infirmities," he yet "labors with almost unparalleled energy."

Good news also comes from Wisconsin. Albanel, superior at De Pere, states that his chapel there is a center for the savages of all that region. André, Silvy, and Allouez report numerous baptisms; and, although they have been ill-treated by the infidels, "all that is to them a cause for joy and triumph."

Three Fathers are engaged in the missions north

and east of Tadoussac. For the first time, a missionary spends the winter among the Papinachois. This task is undertaken by Boucher, who lays among those savages the foundations of a church, although some of his plans are thwarted by the opposition of the devil. Morain and Crépieul spend their time, both summer and winter, in searching through the forests and up the rivers "for strayed sheep." One of these expeditions is described, in a letter written by Crépieul; it is a constant succession of hardships and privations — cold, hunger, bruises, and exhaustion — endured during nearly two days, that he might be present at the death-bed of a converted medicine-man. Such labors bring on an illness, which nearly costs his life.

CXLV. This document includes such parts of Dablon's MS. *Relation* of 1673–79 as embrace events in the missions during the year 1679, beginning with those to the Ottawas.

St. Ignace is now an important station, being a center for four distinct missions: those to the Ottawas and the Hurons at Mackinac, the tribes at the upper end of Lake Huron, and the savages dwelling at Lake Nipissing. Bailloquet is in charge of the last two, and has for two years been aided by Bonneault; extracts from their letters are given. The two missions at St. Ignace, in charge of Nouvel and Pierson, are reported by Enjalran, who has been aiding those Fathers.

He warmly eulogizes the patience, love, and zeal of his colleagues. The Hurons and Ottawas there comprise, in all, about 1,800 souls. Enjalran relates at length the pious usages and rule of this Christian community, and their observance of the principal

church feasts. He praises their charity to one another, as well as their devotion in church services. The two nations live side by side, in Christian affection, often uniting in their celebration of notable feast-days. The Algonkins are so fervent that many of them pray all day long, and would, if permitted, continue this pious exercise far into the night. The baptisms among them during the winter count nearly 140, twenty of whom are adults. The Kiskakon band, who had been converted (about 1669) by the long and patient labors of Allouez and Marquette, are especially zealous; their chiefs and most of their old men are baptized, and "Continually exhort the young people to make profession of Christianity." A large cross is erected in their village, and adorned by a zealous convert with a lance and sponge. The devil persuades some of the infidels that this lance "signifies that the Iroquois are soon to cause us to perish, and that Jesus is about to deliver us into the hands of our enemies." They also inform the Fathers that their enemies, the Sioux, crucify their prisoners of war; accordingly, these Algonkins regard the cross with dislike. The Jesuits are, however, able to wean their minds from this prejudice. Some unbelievers insult the cross; but prompt and full reparation is made by all the tribes, and, in the end, the true faith is more honored than ever.

In Northern Wisconsin, the missions are accomplishing much good; but the Fathers have most of all to contend against the inveterate superstition and idolatry of the savages. Nevertheless, the latter frequent the De Pere chapel, and venerate it as they do their idols — offering it tobacco, and addressing it "as if it were a living Thing." Albanel is now in

charge there; André continues his labors among the tribes about Green Bay, whose savage traits have been greatly subdued by his patience, courage, and devotion. He now "counts more than 500 Christians on the whole bay." Allouez and Silvy have ministered in the Outagamie and Mascouten villages, which, including the refugees from other tribes, number at least 20,000 souls. They have baptized some 500 persons, many of whom have been healed by that rite.

The report from the Iroquois missions is less favorable; "therein are only crosses, rebuffs, contumelies, Threats, and almost everywhere a horrible Image of death." Even these things "do not disturb the Missionaries as much as does the drunkenness which holds sway among the Iroquois, and which presents, as it were, a Picture of hell, through the great disorders which it Occasions,"—an assertion which is borne out by the writer's statement of the atrocities committed by the drunken savages. The Fathers are at such times compelled to remain hidden in their chapels, although even there they are often annoyed. They console themselves, however, in their consciousness that they are suffering in a glorious cause, and in the fervor and devotion displayed by the converts whom they have won. An outline of the field, and the missionaries employed therein, is given; and this is followed by detailed accounts illustrating the faith, charity, and other virtues of the Christian Iroquois. Among these are the conversion and death of the Mohawk chief Assendasé; the almsgiving, and the labors for the conversion of infidels, undertaken by Catherine Gandeaktena; and the death of Garakontié (given in

Doc. CXLIV.). Catherine, an Erie woman, who had been captured and enslaved at Oneida, was converted by the preaching of Bruyas. She persuades her Iroquois husband and several friends to go with her to live at La Prairie, where the little band are among the first Indian colonists. She then devotes herself to charitable works and the conversion of unbelieving savages who resort thither; and is foremost in all pious exercises. Her death and burial are fully described.

Letters from the missionaries among the Iroquois describe the way in which Christmas and other festivals are honored by the savages; their devotion is so great that they continue singing Christmas carols until Easter. Much commendation is bestowed upon the Lorette Christians, especially Jacques Sogaresé, and Marie Tsaouenté, for their zeal in securing the conversion of their infidel tribesmen.

A section is devoted to "the virtues requisite in Missionaries to the Iroquois." The chief of these are, "a holy skill in promptly seizing and carefully turning to account every opportunity, that they may not allow any infant or sick person to die without baptism; and an heroic patience in suffering everything and being discouraged by nothing, when the salvation of a soul is in question." These are illustrated from the letters of the missionaries.

From all these accounts, Dablon concludes that "the Iroquois missions bring much glory to God, and contribute much to the salvation of souls." He recounts the baptisms conferred during the last three years; and adds that, "in a single year, there have passed into heaven more than 200 souls of sick children and adults, all dying after baptism."

Withal, the gospel has been so widely preached in that country that it would now be difficult to find an Iroquois who has not "a sufficient knowledge of our mysteries to be baptized whenever God shall be pleased to touch his heart and grant him the desire for it."

The Iroquois colony at La Prairie continues in its pristine fervor, especially because the Christians refuse to allow drunkenness within its bounds. They themselves are thus shielded from temptation, and from the disorders occasioned by liquor; and the converts made in the Iroquois country are "continually flocking hither from all the nations, especially that of agnié," that they may escape from the lawlessness and impiety that reign among their tribesmen who are addicted to drink. Dablon notes in this connection two remarkable facts — that the Mohawks, "the fiercest and most cruel of all the Iroquois," are now, as Christians, "the gentlest and most tractable;" and that "more than 100 of these Iroquois, who were notorious drunkards, had no sooner set foot in this Mission than they no longer desired to drink."

CXLVI. This group of letters concerns the relations of the Huron church at Lorette with the cathedral of Chartres in France. The first is a prayer to the Virgin Mary, offered with a porcelain (wampum) belt at her shrine in Chartres, by the Lorette Christians (1678). The officials of the cathedral in turn send (1680) a gift to these Hurons — a reliquary containing several precious remains of departed saints; and the thanks of the Indian neophytes for this gift are translated (from Potier's Latin letter) into French, "in the native diction of those

savages," by Jean de Lamberville. The third letter is written by Chaumonot (dated, like the preceding, November 11, 1680). He reiterates thanks for the kind interest in his flock manifested by the chapter, and adds an account of the ceremonies attending the reception of their valuable gift to the Huron church.

R. G. T.

MADISON, WIS., January, 1900.

CXLIV

Relation of 1677-78

SOURCE: Taken in the main from Douniol's *Relations inédites*, t. ii., pp. 195–238; with two substitutions (in Italic type), from the original MS. *Relation* of 1673–79, now in the archives of St. Mary's College, Montreal.

Relation des années 1677 et 1678

Envoyés au R. P. Pierre de Verthamont Provincial de la même Compagnie en la province de France.

Mon Révérend Père,

Pax Christi.

Avant de commencer ce récit, je prie votre Révérence, d'avoir agréable que je lui fasse un court abrégé du bien que nos Pères font à présent dans toutes nos Missions et des maux qu'ils y souffrent. C'est avec tant de bénédictions que, malgré toutes les oppositions que le démon et l'enfer y forment, ils ont baptisé cette année jusqu'à douze cents Sauvages.

MISSIONS DES IROQUOIS.

Le père Jean de Lamberville, qui est supérieur de ces Missions, me mande que nos Pères y souffrent de grandes persécutions, soit de la part des Sauvages adonnés à la boisson, qui se rendent de plus en plus insupportables, soit de la part de ceux qui veulent renouveler la guerre contre les Français; les uns et les autres portent si loin l'insolence, que nos missionnaires sont souvent frappés, poursuivis dans les rues, chassés des cabanes et menacés d'être cruellement massacrés, pour donner par leur mort commencement à la guerre.

Malgré tout cela ils tiennent bon; ils sont résolus de mourir plutôt que de quitter la place; car ils ne laissent pas d'avancer beaucoup le Christianisme, et

Relation of the years 1677 and 1678.

Sent to Reverend Father Pierre de Verthamont, Provincial of the same Society in the province of France.

MY REVEREND FATHER,
Pax Christi.

Before beginning this relation, I beg your Reverence to allow me to give you a short summary of the good done at the present time by our Fathers in all our Missions, and of the ills that they endure there. Such blessings have attended them that, notwithstanding all the opposition raised by the devil and by hell, they have this year baptized as many as twelve hundred Savages.

IROQUOIS MISSIONS.

FATHER Jean de Lamberville, the superior of these Missions, writes me that our Fathers suffer great persecutions there — both from the Savages addicted to liquor, who are becoming more and more unbearable; and from those who try to renew the war against the French. Both carry their insolence so far that our missionaries are frequently struck, pursued in the streets, driven from the cabins, and threatened with cruel massacre, in order that war may be brought on by their death.

Notwithstanding all this, they remain staunch, and are resolved to die rather than leave the place; for they fail not to advance Christianity greatly, and to

de travailler avec autant de succès que de courage à la conversion de leurs persécuteurs.

Le Père Jean de Lamberville ajoute que, pour ce qui le concerne, quoiqu'il ait vu plusieurs fois la hache levée sur sa tête, il n'a pas laissé de baptiser, à Onnontagué, depuis un an, trente-six enfants et vingt-trois adultes qui tous, à la réserve de douze, sont morts après le baptême. Dans le même temps, son frère, le P. Jacques de Lamberville, et le P. Bruyas, qui prennent soin des bourgades d'Agnié, y ont baptisé plus de quarante personnes, dont la plupart ont déjà pris possession du ciel.

D'un autre côté, le P. Millet a baptisé cinquante-deux personnes, à Onneïout, où la Confrérie de la Sainte-Famille, qu'il a établie, est déjà assez nombreuse. Le P. de Carheil, qui a le plus ressenti les effets de la fureur Iroquoise et qui, depuis deux ans, est toujours dans un danger prochain de mort, n'a pas laissé depuis ce temps-là, d'administrer, à Oiogouin, le baptême à plus de cinquante personnes, et d'envoyer en Paradis plus de quarante enfants morts avec la grâce baptismale.

Plus loin, les PP. Raffeix et Garnier, qui sont à Sonnontouan, et où le péril est plus grand (parce que c'est la nation qui veut plus particulièrement la guerre), ont conféré, pendant cette année, le baptême à deux cent douze Sauvages, parmi lesquels il y a plus de soixante-dix enfants, dont une partie est allée augmenter l'Église triomphante. . . .

Le P. de Lamberville m'apprend aussi la mort de Garakontié, ce capitaine si renommé et dont on a tant parlé depuis plus de vingt ans dans toutes nos relations. La vertu si connue de ce brave Iroquois,

labor as successfully as bravely for the conversion of their persecutors.

Father Jean de Lamberville adds that, as far as he is concerned, although he has frequently seen the hatchet lifted above his head, he has nevertheless within a year baptized at Onnontagué thirty-six children and twenty-three adults—all of whom, with the exception of twelve, died after baptism. Within the same period his brother, Father Jacques de Lamberville, and Father Bruyas, who have charge of the Agnié villages, have baptized more than forty persons there, most of whom have already taken possession of heaven.

On the other hand, Father Millet has baptized fifty-two persons at Onneiout, where the Confraternity of the Holy Family, established there by him, already has numerous members. Father de Carheil, who has suffered most from the fury of the Iroquois, and who, within two years, has been in constant danger of immediate death, has nevertheless administered baptism at Oiogouin to more than fifty persons; and has sent to Paradise more than forty children, who have died with the grace of baptism.

Farther on, Fathers Raffeix and Garnier, who are at Sonnontouan where the danger is greater (because this is the nation more particularly anxious for war), have this year administered baptism to two hundred and twelve Savages, among them being more than seventy children, a portion of whom have gone to swell the number of the Church triumphant. . . .

Father de Lamberville also informs me of the death of Garakontié, that renowned captain of whom so much has been said in all our relations during more than twenty years. The well-known virtue of this

mérite que je mette ici tout au long, ce que le Père m'en écrit en ces termes: «Je fais savoir à Votre Révérence la mort de notre cher hôte, de l'ancien et constant ami des Français, Daniel Garakontié, que nous avons mis en terre avec bien des larmes.

On scait les obligations que toute la Colonie auoit a garaKontié Il a tiré du milieu des feus des Iroquois plus de 26 francois qu'il a racheptés et qu'il a nourris et entretenus dans sa Cabane jusques a ce qu'il pust no⁹ les ramener luy mesme, coe il a faict, il a sauué la vie a plus de 60 autres francois par les aduis secrets qu'il donnoit des desseins qu'auoient les Iroquois de faire vn massacre general de tout ceux qui estoient montés chés eux auec nos peres po⁹ les Instruire, et coe la resolution en estoit prise ils l'alloient executer si par ses conseils on ne se fut soustrait a la rage et a la perfidie de ces barbares. C'est le premier qui a porté ses Compatriotes a faire la paix auec no⁹, qui est venu bien de fois po⁹ cela en ambassade a quebec, qui la fait conclure et qui depuis ce temps la nous l'a Conseruée, par son authorité et par ses Conseils destournent tousjours ailleurs les armes des Iroquois, en sorte que no⁹ pouuons dire que si la guerre n'est pas recommencée auec les funestes, et terribles effets qu'elle traine auec soy no⁹ luy en auons la principale obligation.

Il n'a pas seulement esté tres consideré de ceux de sa nation dont il estoit coe la teste par son grand Credit qu'il s'estoit acquis, mais nos francois mesme en faisoient tant d'estat qu'il a eu l'honneur de receuoir le baptesme par Les mains de monseigneur nostre euesque, et d'estre tenue sur les fonds par Monsieur de courcelles, pour lors nostre gouuerneur. Depuis ce temps la il ne s'est point dementy, il a fait par tout proffession publique d'estre chrestien non

worthy Iroquois deserves that I should repeat here quite at length what the Father writes to me about him; it is as follows: "I wish to inform Your Reverence of the death of our beloved host, the old and constant friend of the French, Daniel Garakontié, whom we buried with many tears.

"*One knows the obligations under which the whole Colony lies to garakontié. He has saved from the fires of the Iroquois more than 26 frenchmen, whom he ransomed, fed, and sheltered in his own Cabin, until he could personally bring them back to us. He saved the lives of more than 60 other frenchmen, by the secret warning that he gave of the designs which the Iroquois entertained of a general massacre of all those who, together with our fathers, had gone up to their nation to Instruct them; and as the savages had taken that resolve, they would have carried it out if, in consequence of these warnings, an escape had not been effected from the rage and perfidy of these barbarians.*[1] *He was the first who induced his Countrymen to make peace with us; who, for that purpose, came many times on an embassy to quebec; who concluded the peace; and who, since that time, has Preserved it to us by his authority and Counsels, always turning elsewhere the weapons of the Iroquois. We can therefore say that if war has not again broken out, with the baleful and terrible consequences which it brings in its train, it is mainly to him that we are under obligation.*

"*He was highly regarded, not only by those of his own nation,—of whom he was, through the great Influence which he had acquired, the head, as it were; but even our frenchmen held him in so great esteem that he had the honor of receiving baptism at The hands of monseigneur our bishop, and of having as sponsor Monsieur de courcelles, who was our governor at the time. Since that time, he*

seulement parmy les compatriotes dont il Combatoit hautement les superstitions, mais mesme parmy les hollendois, Chés lesquels quand il aloit po⁹ la traitte il n'auoit point de honte de se Declarer catolique portant publiquement son Chapelet pendu au Col. Jusques la qu'allant a la nouuelle holande il aloit prier Dieu a deux genoux au milieu du preche lors que ces heretiques y estoient tous assemblés, et lors que le ministre luy voulut dire de se retirer, il luy respondit tout haut attendés ie n'ay pas encore acheué ma priere, vo⁹ faictes bien voir que vo⁹ n'estés pas chrestiens car vo⁹ n'aymés pas la priere.

Il m'a touché sensiblement dans vn festin solemnel qu'il fit le jour de noel. ayant faict aporter vn tableau de nostre Seigneur et s'estant mis en vn lieu d'ou il pouuoit estre veu de toute l'assemblée, il prit ce tableau et le salua 4 ou 5 fois a la francoise, le baisa, et dit voicy l'vnique maistre de nos vies ce ne sont pas nos songes qui nous font viure long temps JESVS fils d'une vierge vous estes sans egal en beauté, faictes no⁹ asseoir aupres de vous dans le Ciel. Nous qui sommes Chrestiens souuenons nous de ce que no⁹ luy auons promis quand no⁹ auons estés baptisés.

Sitost qu'il fut ataqué du flux de sang il me vint trouuer et apres auoir prié dieu il me dit; je suis mort; et demanda a se Confesser, ce qu'il fit auec bien des marques d'un veritable Chrestien. Je luy rendis pendant sa maladie de grandes assiduités, et il ne cessoit de me dire prions dieu ensemble il le faisoit souuant seul, et vouleut q⁹ ie disse de bonne heure les prieres de l'Eglise po⁹ les moribonds; je ne pû pas luy donner le s^t. viatique parce qu'il auoit vn deuoyment d'estomac Continuel. Il exhorta sa femme de viure en boñe Chrestiene, et ses parents a se Conuertir. Il resista Constãment a l'importunité de ceux qui vouloient

had never faltered. He everywhere made public profession of being a christian, not only among his countrymen, whose superstitions he boldly Combated, but even among the hollanders. Among them, when trading with them, he was never ashamed to Avow himself a catholic, wearing publicly his Beads about his Neck; he even went so far that, in new holland, he offered prayer to God, on both knees, in the midst of the conventicle, at the time when these heretics were all assembled. And, when the minister bade him withdraw, he replied, in a loud tone of voice: 'Wait, I have not yet finished my prayer. You make it easily seen that you are not christians, for you do not love prayer.'

"He greatly affected me at a solemn feast that he gave on christmas day. Having had brought to him a picture of our Lord, and having stationed himself where he could be seen by the whole assemblage, he took the picture and saluted it 4 or 5 times after the manner of the french, kissed it, and said: 'Here is the only master of our lives; it is not our dreams that cause us to live long. JESUS, son of a virgin, in beauty you are without an equal: make us to sit near to you in Heaven. Let us, who are Christians, bear in mind what we promised him when we were baptized.'

"Upon being attacked with a bloody flux, he came to me; and, when he had prayed to God, he said to me, 'I am a dead man,' and requested that he might make his Confession,— which he did, with many evidences of being a true Christian. During his illness, I bestowed upon him unremitting attentions, and he never ceased saying to me, 'Let us pray together.' He often did so alone, and expressed his wish that I would say, betimes, the prayers of the Church for the dying. I could not administer to him the holy viaticum, as he suffered from a Constant

apeller les Jongleurs po⁹ le guerir par leurs superstitions ordinaires, il dit que sa vie estoit entre les mains de Dieu, et que puis qu'il vouloit le retirer de ce monde il en estoit tres Content.

Il voulut faire vn festin solemnel po⁹ y declarer en public ses dernieres volontés qu'ils apelent le festin d'adieu. Il y fit parler deux ho^es. des plus considerables et fit dire de sa part tant aux anciens qu'aux soldats, qu'il les exhortoit a respecter M^r. nostre gouuerneur Comme leur pere qu'ils tournassent leurs armes vers les ontoouaganha qu'ils se souuiennent apres sa mort que le meilleur aduis qu'il leur laissoit estoit de viure en bonne Intelligence auec nous, enfin il les Conjuroit de se faire tous Chrestiens, et de quiter leurs superstitions coe il auoit faict; puis se tournant vers moy vous escrires me dit il a M^r. le gouuerneur qu'il perd le meilleur seruiteur qu'il auoit parmy les Iroquois; et ie prie Monseigneur l'euesque qui m'a baptisé et tous les missionnaires de prier dieu que ie ne tarde pas en purgatoire.

Les Conuiés s'estant retirés, il m'apella proche de luy, il faut donc enfin me dit il, no⁹ separer, ie le veux bien puis que J'espere d'aller au Ciel. Il me pria ensuite de reciter le Chapelet auec luy ce que ie fis auec quelques Chrestiens, et en suite apres la recomendation de l'ame, il rendit fort paisiblement l'esprit, en m'apelant et me disant onnê oüagicheia, voilla que ie me meurs, ie me mis aussi tost a genoux aupres du Corps auec toute la parenté po⁹ prier dieu po⁹ le repos de son ame, mais les pleurs nous desroberent la vois pendant qu'il expiroit son frere aisné luy prit la teste disant Courage, vous allés au Ciel ou vo⁹ serés heureux, vous estes bon chrestien Jesus vo⁹ ayme, il aura pitie de vo⁹.

vomiting. He exhorted his wife to live as a good Christian, and his relatives to become Converted. He Steadily resisted the entreaties of those who would have summoned the Jugglers to cure him by their usual superstitions; he said that his life was in the hands of God, and that, since God willed to withdraw him from this world, he was quite Content.

"It pleased him to give a solemn feast, which they call the farewell feast, that he might make known in public his last wishes. He made two men, of high standing, speak at it, and say on his behalf, as much to the old men as to the warriors, that he charged them to respect Monsieur our governor As their father; that they should turn their arms against the ontoouaganha; that they should bear in mind, after his death, that the best advice which he bequeathed to them was to live in a good Understanding with us. Finally, he Entreated them all to become Christians, and quit their superstitions, as he had done. Then, turning toward me, he said, 'You will write to Monsieur the governor, that he is losing the best servant that he had among the Iroquois. And I entreat Monseigneur the bishop, who baptized me, and all the missionaries, to pray to God that I may not be long in purgatory.'

"The Guests having retired, he called me near to him. 'We must then, at last,' said he to me, 'be separated. I am willing it should be so, since I hope to go to Heaven.' He entreated me, thereupon, to recite the Rosary with him, which I did, in company with a few Christians; and then, after the recommendation of his soul, he peacefully yielded up his spirit, calling me to him and saying, 'Onnê ouagicheia,'—'See, I am dying.' I immediately knelt down beside the Body, together with all the relatives, to pray to God for the repose of his soul; but the tears choked our voices. While he was dying, his elder brother,

Il me demanda deux Choses vn Jour auant sa mort la premiere de le faire enterrer a la francoise, et que ie ne permisse pas qu'on remplit sa fosse de ses habits, selon la coustume des sauuages, et que ie luy fisse vn Cercuil de 4 aix qu'il fit aporter sur l'heure.

La 2de que ie dressasse vne haute Croix aupres de son tombeau afin qu'on la vist de loing et qu'apres sa mort on se souuint qu'il auoit esté Chrestien. J'executay tres exactement ce qu'il auoit souheté de moy. Estant proche de la fosse ie fis arrester les Cris et les pleurs de ses parents et amis qui estoient veneus po9 assister a sa sepulture, et luy faire coe vne pompe funebre. Je les exhortay de se faire chrestiens s'ils vouloient auoir le bien de le reuoir et estre esternelement heureux auec luy. qu'ils mourroient aussi a leur tour, ensuite ie me mis a genoux et priay tout haut en leur langue po9 le repos de l'ame du defunt, apres quoy luy panchant la teste sur le visage ie luy dis le dernier adieu me conjouissant auec luy de ce qu'il auoit hautement proffessé le Christianisme.

«L'assemblée fut touchée de mes paroles, et ne pouvant plus contenir leurs sentiments, je fus interrompu par leurs cris et leurs lamentations. Les uns disaient que j'étais digne de compassion, les autres qu'un si bon chrétien devait vivre plus longtemps, et d'autres enfin qu'il était heureux dans le Ciel. Je ne pus alors me dispenser de verser les larmes, et d'en arroser le corps du défunt que je tenais embrassé. Les trois Français qui étaient auprès de moi ne furent pas peu attendris en cette rencontre. Nous lui couvrîmes la face, et après l'avoir mis dans le cercueil que je lui avais fait du mieux que j'avais pu, nous le descendîmes dans la

supporting his head, said: 'Courage; you are going to Heaven where you will be happy. You are a good christian; Jesus loves you; he will have pity on you.'

"One Day before his death, he asked two Things of me. The first was to have him buried after the french manner; also, that I would not allow his grave to be filled up with his garments, as is the custom with the savages; and that I would make him a Coffin of 4 planks, which he immediately provided.

"The 2nd was that I would erect a high Cross next to his grave, in order that it might be seen from afar, and that, after his death, people might not forget that he had been a Christian. I carried out his wishes very exactly. When at his grave, I stopped the Cries and lamentations of his relatives and friends, who had come to attend his burial, and to give him, as it were, a funeral pageant. I exhorted them to become christians if they wished to have the comfort of seeing him again and of being eternally happy with him, assuring them that they also would die in their turn. After that, I knelt down and prayed aloud in their tongue for the repose of the soul of the deceased. Then, bending my head over his face, I bade him a last adieu, rejoicing with him that he had so resolutely professed Christianity.

"The assembled people were touched by my words and, being unable to restrain their feelings, I was interrupted by their cries and lamentations. Some said that I deserved pity; others that so good a Christian should have lived longer; and others again that he was happy in Heaven. I could then no longer restrain my tears, and refrain from bathing with them the body of the deceased held in my embrace. The three Frenchmen with me were afflicted to no slight degree by this incident. We

fosse, sans qu'aucun de ses parents y mît la main, que pour arrêter la terre avec des écorces, de peur qu'elle ne touchât le cercueil, ce qu'ils font fort proprement. Étant de retour à mon logis, je gardai le grand deuil pendant huit jours à la façon du pays et de toute la parenté, pendant quoi je reçus les visites.

Voilla qu'elle a esté la fin de daniel garaKontié nostre bon amy, et le meilleur de tous nos Chrestiens Iroquois. Il auoit differé durant plus de dix ans a se faire baptiser aportant po^9 raison, ou qu'il ne Connoissoit pas encore assés bien les obligations du Christianisme, ou qu'il ne se sentoit pas assés fort po^9 les garder, Mais deslors que dieu luy eut faict la grace de receuoir le baptesme, il s'est declaré si hautement po^9 la foy, qu'il a tousjours Combateu publiquement les superstiⁱᵒⁿˢ. de sa nation, et donné par tout des marques d'un saint Zele pour nostre Religion.

L'innocence dans laquelle il a vescu depuis son baptesme est telle qu'a penne trouuoit on dans sa Conscience le pechés qui sont ordinaires aux gens de bien. Il est vray qu'estant chés les holandois il y a 5 ou 6 sepmaines il fut pris de quelque Coup de vin qu'on luy donna, et qu'il but ne pens[s]ant pas que le vin eut la force d'enyurer, mais seulement l'eau de vie, Mais il fut si affligé de s'estre ainssi laissé surprendre qu'a son arriuée en son village il en fit vne Confession publique et me dit qu'il auoit faict vn grand peché, me donnant toutes les marques d'un aussi grand regret que s'il n'eut pas cõmis cette faute par inaduertance. Je Conneus de la de plus en plus la tendresse de sa Conscience.

Je n'adjousteray que ce mot a bien d'autres choses que ie pourrois dire a la loüange de ce braue sauuage, et qu'on

covered his face and after putting him in the coffin which I had caused to be made to the best of my ability, we lowered him into the grave without any of his relatives touching him except to hold back the earth with pieces of bark lest it might fall on the coffin and this they did very neatly. Having returned to my dwelling, I observed deep mourning for eight days according to the custom of the country and of all the kindred and during that time I received visits.

"*Such was the end of daniel garakontié, our good friend and the best of all our Iroquois Christians. He had put off being baptized for more than ten years, giving as a reason, either that he was not as yet sufficiently well Acquainted with the obligations of Christianity, or that he did not think himself strong enough to keep them; But from the time when God gave him the grace to receive baptism, he declared himself so boldly for the faith that he always Combated publicly the superstitions of his nation, and everywhere gave tokens of a holy Zeal for our Religion.*

"*The innocency in which he lived after his baptism was such that scarcely were there on his Conscience the sins that are common to good men. It is true that, when among the hollanders 5 or 6 weeks ago he was overcome by a Draught of wine which was offered him; he drank it, thinking that not wine, but brandy only, had the power of intoxicating. He was, however, so distressed at allowing himself to be thus taken off his guard that, on his arrival in his village, he made a public Confession of it, and told me he had been guilty of a great sin, giving me every token of a regret as great as if he had not committed the fault through inadvertence. I Understood from that time, more and more, the tenderness of his Conscience.*

"*I will add only this word to the many other things that I could say in praise of this good savage,—they can*

pourra trouuer dans les relations qui en ont fort souuent parlé, se trouuant il y a quelque temps a la nouuelle yorK les heretiques luy demenderent s'il estoit encore Chrestien, il leur respondit hardiment que sa foy dureroit autant que sa vie, Ils furent si edifiés de sa responce qu'ils loüerent sa constance, et mesme l'exhorterent de persseuerer jusqu'a sa mort, c'est la grace que N. S. luy a faicte.

be found in the relations, which have very often spoken of him. Being on a certain occasion at new york, the heretics inquired of him if he were still a Christian. He replied boldly that his faith would last as long as his life. They were so edified by his reply that they praised his constancy, and even exhorted him to persevere until death. That grace was vouchsafed him by Our Lord."

Mission des Hurons a Notre-Dame de Lorette.

COMME cette Église persévère dans la pratique de toutes les vertus chrétiennes, il n'est pas nécessaire de répéter ici ce que nous en avons déjà dit, j'ajouterai seulement que plusieurs mènent une vie fort spirituelle, et ne se contentent pas de faire méditation dans l'église, ils la font aussi dans les champs pendant leur travail.

C'est ainsi qu'en usait une bonne chrétienne qui, semant son blé d'Inde, en mettait dans chaque fosse cinq grains en l'honneur des cinq plaies de Notre-Seigneur sur lesquelles elle méditait.

S'ils se divertissent en travaillant, c'est à chanter des cantiques spirituels. Ils joignent à l'oraison la mortification, car ils se servent de tous les instruments de pénitence qui sont en usage dans l'Eglise. Ils ont tant de désir de souffrir pour expier leurs péchés, qu'une pauvre veuve, ayant un grand mal de dents qui la tourmentait beaucoup, refusa un remède qu'on lui présentait pour la soulager, disant qu'elle était bien aise d'endurer ce tourment pour honorer la mort de Notre-Seigneur.

Ils ont aussi une dévotion toute particulière envers la sainte Vierge. C'est ce qui les attache si fortement à sa chapelle de Lorette, que, quoique depuis trois ans les gelées et les pluies ayant empêché les blés de murir, et qu'on les ait invités d'aller ailleurs où ils pourraient trouver des vivres en abondance,

The Huron Mission at Notre Dame de Lorette.

AS this Church perseveres in the practice of all Christian virtues it is unnecessary to repeat here what we have already said of it. I shall merely add that many lead a very spiritual life; and, not content with meditation in the church, they likewise practice it in the fields, while at work.

Such was the habit of a good Christian woman who, while sowing her Indian corn, put five grains in each hole, in honor of Our Lord's five wounds, upon which she meditated.

If they amuse themselves while at work, they do so by singing hymns. They add mortification to prayer, for they use all the penitential instruments employed in the Church. So ardent is their desire to suffer in expiation of their sins that a poor widow, suffering from a violent toothache that caused her much pain, refused a remedy offered her for her relief, saying that she was glad to endure the suffering, in order to honor Our Lord's death.

They have also a most particular devotion for the blessed Virgin. This attaches them so strongly to her chapel of Lorette that although, during the past three years, frost and rain have prevented the corn from ripening, and they have been asked to go to other places where they might find food in abundance, they have nevertheless preferred the happiness of residing near the house of the blessed Virgin.

ils ont néanmoins préféré le bonheur de demeurer près de la maison de la sainte Vierge; quelques-uns même ont fait vœu de ne s'en éloigner jamais.

Ils ont établi parmi eux une pratique assez singulière pour assister les âmes du Purgatoire. Outre les offrandes qu'ils font pour cela à l'Église, et les aumônes qu'ils donnent aux pauvres, outre la dévotion des quatrièmes dimanches du mois, auxquels est attachée l'indulgence pour les âmes du Purgatoire, qui est si grande que ces jours sont comme des jours de Pâques; sitôt que quelqu'un est mort, ses proches parents vont faire une quête spirituelle de communions dans toutes les familles, les sollicitant à en offrir le plus qu'ils pourront pour le repos du défunt.

Il y aurait bien d'autres choses à dire de cette Mission, et particulièrement des communications intimes que quelques-uns de ces Sauvages ont avec Dieu, et réciproquement de la bonté que Dieu a à leur égard, en se communiquant à eux par des visions et par des grâces extraordinaires; mais sans nous arrêter à ces choses qui ont de l'éclat, nous nous contenterons du seul exemple qui suit, parce qu'il offre quelque chose de plus solide.

Vous saurez donc que cette Mission a donné au ciel un petit ange, par ses mœurs, par son esprit et par sa vertu. C'était Ignace Tokakion, âgé seulement de sept ans et deux mois, né d'une très-vertueuse Iroquoise, nommée Marie Tsaouenté. Dès l'âge de deux ans, il fut apporté ici par sa mère, qui, quoiqu'elle fût des plus considérables du bourg d'Agnié, a quitté son pays, parce qu'elle ne pouvait pas librement prier Dieu. Elle avait alors deux garçons, et

Some have even made a vow never to remove from its vicinity.

They have established a rather singular practice among themselves for the relief of the souls in Purgatory. In addition to their offerings in the Church for that object, and the alms that they give the poor; in addition to the devotion on the fourth Sunday of each month,—to which the indulgence for the souls in Purgatory is attached, and which devotion is so great that that day resembles Easter-time,—as soon as a person dies, the relatives make a spiritual collection of communions in all the families, soliciting them to offer as many as they can for the repose of the soul of the deceased.

Many other things might be said about this Mission, and especially about the close communion between some of these Savages and God,—and, reciprocally, God's goodness to them in revealing himself to them in visions and by extraordinary favors. But without dwelling on these things, which are striking, we shall content ourselves with the following example alone, because it offers something more substantial.

You must know that this Mission has given to heaven a child that was a little angel through his morals, his intelligence, and his virtue. This was Ignace Tokakion, aged only seven years and two months, the son of a very virtuous Iroquois woman named Marie Tsaouenté. At the age of two years, he was brought here by his mother, who, although she was one of the most notable people of the village of Agnié, had left her country because she could not freely pray to God there. She then had two sons; and having, since her arrival, been married a second

depuis son arrivée, s'étant mariée en secondes noces à un Huron, elle n'a eu de lui qu'une fille, parce qu'il y a bientôt quatre ans qu'ils vivent en continence. Le fils aîné de cette femme mourut très-chrétiennement l'année 1676; et le second, dont nous parlons, est décédé au mois d'août dernier.

Celui-ci était du plus doux et du plus docile naturel qui se puisse voir, non-seulement parmi les Sauvages, mais encore parmi les Français, qui étaient ravis de voir un enfant si bien né. Jamais il n'a désobéi à ses parents. Jamais il n'a donné aucune marque de dépit ou de dédain. Jamais il n'a ni injurié ni frappé ses compagnons; que s'ils le maltraitaient, tout son recours était à ses larmes, encore était-il facile à apaiser.

La bonté de son esprit répondait à la beauté de son naturel, comme il le faisait paraître soit dans sa conduite, qui n'avait presque rien d'enfant, soit dans ses demandes et dans ses réponses, qui étaient très-judicieuses. Ce petit Sauvage n'avait pas cinq ans, qu'il répondait déjà parfaitement à la messe et au catéchisme, et qu'il savait par cœur toutes les prières que l'on chante et que l'on récite dans cette Mission. On lui doit donner la gloire d'avoir, cette année, plus contribué qu'aucun autre à enseigner la langue huronne à un de nos Pères, nouveau-venu de France. Ce Père ayant toujours Ignace avec soi, lui communiquait ce qu'il voulait dire dans ses catéchismes et dans ses visites, et l'enfant le lui répétait plusieurs fois en bon huron. Ensuite, il l'avertissait en particulier des fautes contre la langue, qu'il lui avait entendu faire en public. La reconnaissance qu'il exigeait du Père était qu'il lui racontât quelque

time, to a Huron, she has had but one daughter by him, because for nearly four years they have lived in continence. This woman's elder son died a most Christian death, in the year 1676; while the second, of whom we speak, died in the month of August last.

The latter was by nature the most gentle and most docile child that could be seen, not only among the Savages but also among the French, who were delighted to see a child with so excellent a disposition. He never disobeyed his parents. He never manifested any ill-humor or aversion. He never reviled or struck his companions; while, if they ill-treated him, he had recourse only to tears, and even then was easily appeased.

The good qualities of his mind corresponded to the beauty of his nature — as he showed both by his conduct, in which there was nothing childlike; and in his questions and answers, which were very judicious. This little Savage was only five years old when he already gave the responses at mass, and answered questions in the catechism correctly, and knew by heart all the prayers that are chanted and recited in this Mission. To him must be awarded the glory of having this year contributed more than any other to teaching the Huron language to one of our Fathers, who has recently arrived from France.[2] This Father always had Ignace with him, telling him what he wished to say in teaching the catechism, and in his visits; and the child repeated it to him several times in good Huron. Then he informed him privately of the mistakes in the language that he had heard him make in public. The reward he exacted from the Father was that the latter should tell him a story, or teach him by heart some hymn.

histoire et qu'il lui apprit par cœur quelque cantique. Le soir, étant dans sa cabane, il tâchait de rappeler en sa mémoire ce qu'il avait appris pendant le jour; la nuit, même en dormant, il y pensait. Un matin, sa mère ayant remarqué qu'il savait très-bien, par cœur, une longue oraison, et qu'il la récitait, mot pour mot, sans manquer à rien, lui qui, le soir d'auparavant, avait pu à peine en dire quelques mots; elle lui demanda: « Mon fils, comment avez-vous appris cette prière?—C'est, répondit-il, que pendant mon sommeil, comme je tâchais de m'en souvenir et de la chanter, un beau jeune homme est venu me la répéter et chanter avec moi.»

La dévotion de notre Ignace nous fait croire que c'était son Ange Gardien qui lui rendait ce bon office. En effet, on ne peut avoir plus de piété qu'en avait cet enfant. Depuis l'âge de deux ans, qu'il a su faire le signe de la croix, il l'a toujours fait avant que de manger; il le faisait de même à son réveil; c'était ordinairement de grand matin, parce qu'il voulait entendre toutes les Messes. Quelque endormi qu'il fût, il se levait aussitôt que sa mère l'avait éveillé. Souvent il ne se donnait pas la patience de s'habiller entièrement; même en hiver, il accourait pieds nus à la chapelle, afin qu'y étant arrivé avant ses compagnons, on le prît pour répondre à la Messe. Il était inconsolable, lorsqu'on lui refusait cette grâce, et quelquefois, après avoir déjà servi la Messe à un prêtre, il demeurait avec la robe et le surplis fort longtemps, afin de servir encore à un autre. Les Messes achevées, il avait coutume de se retirer derrière l'autel, pour y réciter le chapelet devant l'image de la Sainte Vierge.

In the evening, in his cabin, he tried to recall to his memory what he had learned during the day; he thought of it during the night, even while asleep. One morning, his mother observed that he knew a long prayer very well by heart, and recited it word for word without missing one,—he who had hardly been able to repeat a few words of it the previous evening. She asked him: "My son, how did you learn that prayer?" "It was while I slept," he replied; "while I was trying to remember and to sing it, a handsome young man came, who repeated and chanted it with me."

The devotion of our Ignace leads me to think that it was his Guardian Angel who did him this good service. In fact it is impossible to be more pious than this child was. From the age of two years, when he learned to make the sign of the cross, he always did so before eating; he did the same on awaking, which usually happened at a very early hour, because he wished to hear all the Masses. However drowsy he might be, he arose as soon as his mother awoke him. Frequently he did not take time enough to put on all his clothes; even in winter he ran barefoot to the chapel, so that, by arriving before his companions, he might be chosen to serve Mass. He was inconsolable when this favor was refused him; and sometimes, when he had already served Mass for one priest, he kept on his robe and surplice for a very long time, to serve still another. When the Masses were ended, he used to withdraw behind the altar, to recite the rosary before the image of the Blessed Virgin there.

His illness began with a slow fever, which carried him off in six weeks, notwithstanding all the

Sa maladie commença par une fièvre lente, qui l'a emporté en six semaines, quelques remèdes qu'on ait pu lui donner. Vers le 20 de juillet, on l'apporta à l'hôpital de Québec, où les Religieuses n'obtinrent rien pour sa guérison. Lorsqu'on lui demandait s'il guérirait de cette maladie, ou s'il en mourrait, il répondait agréablement: « Comme il plaira à Dieu; c'est à lui d'en décider.— Mais encore, Ignace, lui disait-on, ne craignez-vous point la mort?— Non, répétait-il, parce que Jésus et Marie auront pitié de moi.»

Le 2 d'août, voyant que les remèdes ne lui servaient de rien, il témoigna à sa mère, qui l'était venu voir, qu'il souhaitait de mourir à Lorette. Il y fut donc reporté, et la première chose qu'il demanda en entrant dans sa cabane, fut qu'on lui dressât son autel, afin qu'il pût encore, avant sa mort, représenter ce qui se fait à la Messe. Cela lui fut accordé, et beaucoup plus, parce que le P. Chaumonot, qui a le principal soin de cette Mission, l'ayant trouvé très-bien instruit de tous nos mystères, lui ordonna de se disposer à la sainte communion. Ce qu'il fit par une exacte confession de toutes ses fautes, bien légères sans nul doute; il y joignit divers actes de contrition, de foi et d'amour.

Le jour pris pour lui donner le Saint-Sacrement, sa mère le porta à la chapelle, où, à la fin de la Messe qu'il entendit très-dévotement, il fut communié en forme de viatique. Après son action de grâce, il s'offrit à Notre-Seigneur. On le reporta dans sa cabane. Là, il continua ses pieux exercices, et promit de lui-même qu'étant au Ciel, il se ressouviendrait des Pères qui avaient eu soin de son instruction.

remedies that we gave him. About the 20th of July, he was taken to the hospital in Quebec, where the Nuns found nothing that could cure him. When he was asked whether he would recover from that illness or die of it, he would answer pleasantly: "As God pleases; it is for him to decide." "But again, Ignace," they would say to him, "do you not fear death?" "No," he repeated, "because Jesus and Mary will have pity on me."

On the 2nd of August, seeing that medicines were of no avail, he told his mother, who had come to see him, that he wished to die at Lorette. He was therefore taken back to that place, and the first thing that he asked on entering his cabin was to have an altar erected in it, so that he might again, before his death, represent what is done at Mass. This, and much more, was granted him; because Father Chaumonot, who has chief charge of this Mission, found him very well instructed in all our mysteries, and ordered him to prepare for holy communion. This he did by a thorough confession of all his sins,—very light ones, no doubt; and to it he added various acts of contrition, of faith, and of love.

On the day chosen for administering to him the Holy Sacrament, his mother carried him to the chapel where, at the end of the Mass which he heard very devoutly, he received communion as a viaticum. After his thanksgiving, he offered himself to Our Lord. He was carried back to his cabin where he continued his pious exercises, and promised of his own accord that, when he should be in Heaven, he would remember the Fathers who had instructed him. So long as he was able to speak, he prayed almost continually; even when he ceased to speak,

Tant qu'il eut l'usage libre de la parole, il pria presque continuellement; même en cessant de parler, il ne cessa pas de prier. Car, comme sa mère l'exhortait une fois de faire en forme de prières quelques actes de vertu, il lui répondit: « C'est ce que je fais aussi; mais sans parler, parce que je ne le puis plus.» Une autre fois, comme il eut amoureusement proféré ce mot; « Ma mère!» sa mère accourut et lui demanda ce qu'il désirait, il répondit: «C'est la Vierge Marie que j'invoque, et non pas vous que j'appelle.» La voix lui ayant manqué, il ne laissa pas de continuer lui-même à son ordinaire de faire souvent le signe de la croix. Ayant ainsi passé quatre jours entiers dans une longue agonie, il expira doucement le 19 d'août 1678.

Au reste, après la grâce de Dieu, la bonne éducation que sa mère lui a donnée a été une des principales causes de sa vertu et de son bonheur. Elle nous a avoué que, dès qu'il vint au monde, elle l'offrit à Notre-Seigneur, et qu'elle l'a toujours élevé pour lui dans le dessein de le consacrer à l'Église ou à la religion, s'il eût vécu.

Dans cette vue, elle lui apprit ses prières, dès qu'il commença à bégayer. Lorsqu'il fut un peu plus grand, elle lui faisait répéter les exhortations des Pères. Il n'avait que quatre ans et demi, qu'il répétait tout ce qu'on avait dit dans un sermon, même plusieurs jours après. Sa pieuse mère n'avait pas moins de soin de rompre toutes les inclinations naturelles de son fils. Si lorsqu'elle avait fait cuire de la viande, ce qui ne lui arrivait pas souvent, le petit Ignace marquait quelque empressement, elle le tançait, et pour pénitence, elle lui faisait dire une

he ceased not to pray. For, when his mother once exhorted him to make some acts of virtue in the form of prayers, he replied: "That is what I am doing, but without speaking, because I can no longer do so." On another occasion, when he lovingly uttered the words, "My mother!" and his mother hastened to him, asking him what he wanted, he replied: "It is the Virgin Mary whom I invoke, and not you whom I call." When his voice failed him, he still continued in his usual manner to make the sign of the cross frequently. After thus passing four entire days in a long agony, he gently expired on the 19th of August, 1678.

For the rest, after the grace of God, the good education given him by his mother was one of the chief causes of his virtue and his happiness. She has admitted to us that, as soon as he came into the world, she offered him to Our Lord; and that she had always reared him for God, with the intention of consecrating him to the Church or to religion, if he had lived.

With this view, she taught him his prayers as soon as he could lisp. When he was a little older, she made him repeat the Father's exhortations. When he was only four and a half years old, he could repeat all that had been said in a sermon, even several days afterward. His pious mother took no less care in checking all her son's natural inclinations. If, when she had cooked some meat,—which did not often happen,—little Ignace manifested any impatience, she scolded him, and for a penance made him say a decade of his rosary, an order that he at once obeyed. Then she gave him a portion, which he had to share with his sister. As the mother

dizaine de son chapelet, à quoi il obéissait aussitôt. Ensuite elle lui donnait une portion dont il devait faire part à sa sœur. Comme la mère remarquait qu'il donnait toujours le meilleur et le plus gros morceau à la petite, elle ajoutait quelque chose à ce qu'il s'était réservé pour lui. Cette sage mère en usait de la sorte afin qu'il n'imitât pas le commun des enfants, qui se dépitent s'ils voient leurs frères et leurs sœurs mieux partagés qu'eux.

Lorsqu'après une absence de quelques jours, Ignace venait, à son retour, lui témoigner son amour par ses caresses, elle le reprenait en lui disant: «Mon fils; c'est à Marie, qui est proprement notre Mère, à qui il faut témoigner de l'affection, et non pas à moi qui ne suis rien.» S'il arrivait que quelque enfant frappât le sien, au lieu de s'enquérir par qui il avait été maltraité, elle lui apprenait à offrir à Dieu son mal. Comme un soir elle s'entretenait sur ce sujet avec son Directeur, elle dit: «Lorsqu'on fait quelque chose à mes enfants, je me comporte comme je ferais, si je les voyais malades. Je ne leur dirais pas: «Vengeons-nous de la fièvre;» mais je chercherais les remèdes propres à les guérir; de même je n'ai garde de leur dire: «Je me vengerai du mau-«vais traitement qu'on vous a fait.» Ce ne serait pas là un bon remède à ces sortes de maux, puisque Notre-Seigneur veut que nous les prenions de sa main, et que nous aimions ceux dont il se sert pour nous punir.»

Mais cette mère n'a jamais paru plus admirable qu'en la résignation qu'elle a témoignée en la mort de son cher Ignace. Lorsqu'elle le vit en danger, elle alla offrir à la Sainte Vierge un beau collier de

observed that he always gave the best and largest piece to the little girl, she added something to what he had reserved for himself. The wise mother did so in order that he might not be like ordinary children, who are vexed when they see their brothers and sisters getting larger portions than they.

When, after an absence of some days, Ignace came, on her return, to manifest his love by his caresses, she reproved him, saying: "My son, it is to Mary, who is really our Mother, that affection should be shown; and not to me, who am nothing." If it happened that a child struck hers, instead of inquiring by whom he had been ill-treated, she taught him to offer to God the pain that he felt. One evening, while conversing with her Director on the subject, she said: "Whenever any one does anything to my children, I act as I would do if I saw them sick. I would not say to them, 'Let us revenge ourselves on the fever;' but I would seek the proper remedies for curing them. In the same way, I am careful not to say to them, 'I shall revenge myself for the ill treatment you have suffered.' That would not be a good remedy for troubles of that kind, since Our Lord wishes us to receive them from his hand, and desires that we should love those whom he uses to punish us."

But this mother never seemed more admirable than in the resignation which she manifested at the death of her beloved Ignace. When she saw that he was in danger, she went to present a fine porcelain collar to the Blessed Virgin, to tell her that she offered her son to her. Then, speaking to her Director, she said to him: "Some tears escape in spite of me, for with all my heart I accept being

porcelaine, pour lui dire qu'elle lui présentait son fils. Ensuite, parlant à son Directeur, elle lui dit: «C'est malgré moi qu'il m'échappe quelques larmes, car j'accepte de tout mon cœur la privation de mes enfants en punition de mes péchés. J'ai bien mérité d'être abandonnée d'eux dans ma vieillesse, puisque dans ma jeunesse je n'ai pas servi Dieu, qui est notre Père. Afin donc de lui témoigner que je prends le parti de sa justice contre moi-même, je lui veux aussi donner ma fille, en la mettant chez les mères Ursulines; et je la lui veux donner afin que, s'il l'agrée, elle soit religieuse.»

Ignace étant prêt de rendre l'âme, sa mère s'adressa à son fils aîné, qui était mort depuis deux ans, et elle l'invoqua pour obtenir, par son moyen, la grâce de porter chrétiennement cette perte. Sa prière finie, elle se sentit si fortifiée que, voyant tous les assistants pleurer, elle les exhorta à bien prendre la mort de ce petit innocent, qui allait au ciel. Après, elle lui ferma les yeux et la bouche, sans verser une larme. Sa constance ne fut pas moindre à l'enterrement, pendant lequel elle se tint modestement à genoux auprès du corps du petit Ignace, et à la fin, elle lui demanda de prier pour elle et pour tous les assistants.

deprived of my children, as a punishment for my sins. I have fully deserved to be abandoned by them in my old age, since in my youth I did not serve God, who is our Father. Therefore, in order to show him that I take the part of his justice against myself, I wish also to give him my daughter, by placing her with the Ursuline mothers; and I wish to give her to him, in order that she may be a nun if she so please."

When Ignace was about to give up his soul, his mother addressed herself to her elder son, who had been dead for two years; and begged him to obtain for her, through his intercession, the grace of bearing her loss like a Christian. Her prayer ended, she felt so strengthened that, on seeing all present in tears, she exhorted them to bear in a proper spirit the death of this little innocent, who was going to heaven. After this, she closed his eyes and his mouth without shedding a tear. Her fortitude was no less at the burial, during which she remained modestly kneeling near the body of little Ignace; and, at its conclusion, she asked him to pray for her and for all present.

Mission des Iroquois de Saint-François-Xavier-du-Sault pendant l'année 1677.

LE P. Frémin, qui est supérieur de cette Mission iroquoise, me fait savoir, par une lettre du P. Cholenec, le bon état où elle se trouve, depuis qu'elle est établie un peu au-dessus de la prairie de la Magdeleine, au pied du Sault-de-Saint-Louis, dans le fleuve Saint-Laurent. Voici le contenu de cette lettre, datée du 15 janvier 1678.

MON RÉVÉREND PÈRE,

Pax Christi.

Après avoir offert nos vœux au ciel, à l'entrée de cette nouvelle année, pour la conservation de Votre Révérence, qui continue toujours d'avoir tant de bonté pour cette Mission, nous n'avons pas cru lui en pouvoir mieux témoigner la reconnaissance que nous en avons qu'en lui envoyant un court narré des merveilles que la miséricorde divine opère de plus en plus dans cette Église, à laquelle il me semble qu'on peut donner avec raison le titre d'Épouse de Jésus-Christ, que l'Écriture donne à l'Église universelle, et d'Épouse bien chère à ce divin Sauveur, tant les personnes qui la composent font paraître de zèle à son service. On peut les considérer en trois états différents: le premier est celui des catéchumènes aspirant au saint baptême; le second de ceux qui, ayant déjà reçu ce sacrement, commencent à

Iroquois Mission of Saint François Xavier du Sault, during the year 1677.

FATHER Frémin, who is the superior of this Iroquois Mission, informs me, by a letter from Father Cholenec, of its flourishing condition since it has been established a little above la prairie de la Magdeleine, at the foot of Sault de Saint Louis, on the river Saint Lawrence. Here are the contents of this letter, which is dated January 15, 1678.

MY REVEREND FATHER,
Pax Christi.

After offering our vows to heaven at the opening of this new year for the preservation of Your Reverence, who ever continues to be so good to this Mission, we thought we could not better express our gratitude than by sending a short relation of the marvels which divine mercy is working with increasing frequency in this Church. It seems to me that we may justly bestow upon this Church the title of "Spouse of Jesus Christ," which the Scriptures give to the universal Church,—a Spouse very dear to that divine Savior, so great is the zeal displayed for his service by the persons who compose it. These may be considered in three different categories: the first is that of the catechumens who are candidates for baptism; the second, of those who, having already received that sacrament, are beginning in earnest to

travailler sérieusement à leur salut; le troisième, de nos plus anciens et fervents chrétiens.

Pour les premiers, quoiqu'on ne puisse pas dire qu'ils soient encore dans un grand train de vertu, puisque à peine sortent-ils du milieu du vice, si faut-il pourtant avouer que c'est une chose merveilleuse de voir qu'ils se font si facilement et en si peu de temps à notre genre de vie et aux habitudes chrétiennes. Car, bien qu'ils viennent ici, quelques-uns avec peu de disposition pour embrasser notre Foi, d'autres, en plus grand nombre, dans une complète indifférence, plutôt par complaisance ou par nécessité que par inclination, et plusieurs même avec des dispositions toutes contraires, et formellement déterminés à ne pas croire et à ne pas écouter en ce point les Pères qui les instruisent; cependant on les voit et les uns et les autres tellement changés, lorsqu'ils ont demeuré quelque temps dans le village, qu'ils auraient place, avec raison, parmi nos meilleurs chrétiens, s'ils en avaient le nom, comme ils en ont l'apparence; je ne dis pas seulement l'extérieur, qui pourrait provenir ou de la nécessité de faire comme les autres ou de la honte de ne pas faire comme ils font, mais même l'estime et le respect intérieur pour toutes les choses qui regardent le culte divin.

En effet, est-il rien de plus aimable que de voir ces bons catéchumènes les premiers et les plus ardents à la Prière, et, quand tout le monde sort de l'église, y rester après les autres, et même sans savoir encore les prières, louer Notre-Seigneur et lui parler du fond du cœur? C'est ce que nous voyons tous les jours avec joie; et nous sommes contraint d'avouer, en le voyant, qu'il n'appartient qu'à Celui qui est le maître

work for their salvation; the third, of our oldest and most fervent Christians.

As for the first, although it cannot be said that they are yet fully in the path of virtue, inasmuch as they have hardly left the paths of vice, still it must be admitted that it is a wonderful thing to see how easily and in how short a time they adapt themselves to our mode of living, and to Christian habits. For, although some of them come here with but little disposition to embrace our Faith; others, in still greater numbers, in a state of complete indifference,—rather through complaisance or necessity than from inclination; and many even with quite contrary dispositions, and fully determined not to believe and not to listen on this point to the Fathers who instruct them; nevertheless, we see that all these are so changed, after dwelling some time in the village, that they might with reason be placed among our best Christians, had they but the name as they have the appearance thereof. I do not mean the mere outward appearance, which might be due to the necessity of doing like the others, or to shame in not doing as they do; but also their esteem and inward respect for all things connected with divine worship.

In fact, nothing can be more admirable than to see these good catechumens the foremost and most ardent at Prayer, and, when all leave the church, remaining after the others and, even without yet knowing the prayers, praising Our Lord and speaking to him from the depths of their hearts. This is what we observe every day, with joy; and we are compelled to admit, on seeing it, that He alone who is the master of hearts can thus change them in

des cœurs de les changer de la sorte en si peu de temps. C'est ainsi que ces Sauvages, encore catéchumènes, après avoir été méchants chez les Iroquois avec les méchants, et y avoir fait gémir nos Pères, viennent se faire ici gens de bien parmi nos bons chrétiens, et nous combler de consolation par ce changement.

Quant à ceux qui sont déjà baptisés, et que nous avons mis au second rang, ne feraient-ils que cela de bien, c'est-à-dire de servir à attirer les autres, leurs parents ou amis, à suivre leur exemple, ce serait toujours beaucoup. Mais ils ne se contentent pas d'attirer ceux-là après eux, ils tâchent de suivre eux-mêmes les exemples des plus fervents; en sorte que s'ils ne font pas tout à fait si bien en toutes choses pour la pratique des vertus, au moins peut-on assurer que cette émulation les retire de plus en plus de leurs vices, et que si nos Sauvages ne sont pas tous arrivés à la dernière ferveur, il y en a, grâce à Dieu, très-peu de méchants, et pas un, que je sache, en des péchés scandaleux, ce qui est chose vraiment merveilleuse dans un si grand nombre de Sauvages.

Nous voyons même de temps en temps, dans les personnes de ce second ordre, de grands sentiments de piété, et ensuite des actions qui y correspondent, et qui montrent que ce ne sont pas de pures simagrées de Sauvage. Au commencement de cet hiver, une bonne vieille et trois de ses filles, toutes trois mariées et dans une même cabane avec elle, ayant manqué un matin à la première messe, qui se dit à la pointe du jour, pour n'avoir pas entendu la cloche, elles revinrent le lendemain dès les deux

so short a time. In this manner these Savages who are as yet catechumens, after having been wicked with the wicked among the Iroquois, and having caused grief to our Fathers, become good here among our worthy Christians, and fill us with consolation by the change.

As to those who are already baptized, whom we have placed in the second category, even were they to do no other good but this,— that is to say, serve to induce the others, their relatives or friends, to follow their example,— it would still be a great deal. But they are not content with drawing the latter after them; they themselves endeavor to follow the example of the more fervent. Consequently, even if they do not do quite so well all things connected with the practice of the virtues, we may at least assert that this emulation removes them farther and farther from their vices; and that, if our Savages have not all attained the highest degree of fervor, there are, thanks be to God, but very few wicked, and not one, that I know of, who commits scandalous sins,— a truly wonderful thing among so great a number of Savages.

We see, from time to time, in the persons of this second category, lofty sentiments of piety and afterward actions corresponding thereto,— which show that they are not mere Savage imitations. At the beginning of this winter, a good old woman and three of her daughters — all married and living in the same cabin with her — one morning missed the first mass, which is said at daybreak, owing to their not having heard the bell; they came back to the chapel on the following day as early as two hours after midnight, lest the same misfortune might

heures après minuit à la chapelle, crainte que le même mal-heur ne leur arrivât; mais voyant qu'elles s'étaient trop pressées, elles s'en retournèrent dans la cabane, et se rendormirent si bien qu'elles ne se réveillèrent qu'avec le jour. Elles courent derechef à l'église, bien tristes, dans la crainte qu'elles n'eussent encore perdu la première messe ce jour-là. En effet, elles trouvèrent qu'elle était dite. De quoi la vieille, entre les autres, s'indigna tellement contre elle-même de sa paresse qu'elle alla sur l'heure, pour expier sa faute, faire tout le tour de son champ, qui est assez grand, les pieds et les jambes nues dans la neige.

Une autre, qui allait tous les ans, dès le commencement de l'hiver, avec son mari à la chasse, est ici restée avec lui jusqu'après la Purification, sur la promesse qui lui a été donnée de faire en ce jour sa première communion, sacrifiant ainsi généreusement ses intérêts temporels au salut de son âme.

Mais pour dire aussi un mot des hommes de ce second ordre, entre plusieurs autres, nous en avons un qui a fait tout récemment une action qui a fort édifié tout le bourg. C'est un Onneïout, âgé de trente ans ou environ, et baptisé ici cet été passé. Ce bon chrétien s'étant trouvé dernièrement dans la maison d'un Français au haut de l'île de Montréal, avec plusieurs Iroquois de son pays non chrétiens; d'abord on y parle de boire, selon leur coutume, et le Français, apparemment plus pressé de leur en donner qu'ils ne l'étaient de lui en demander, ne mit rien moins qu'une chaudière pleine d'eau-de-vie sur le plancher, au milieu de tous ces Sauvages. L'on fume, l'on cause, et l'on puise tour à tour dans cette

happen to them; but finding that they had hurried too much, they went back to their cabin, and fell so soundly asleep that they awoke only at daybreak. They once more ran to the church, very sorrowfully, for they feared that they might again have missed the first mass on that day. In fact, they found that it had already been said. Thereupon the old woman, especially, became so angry with herself on account of her sloth that, in order to expiate her fault, she went at once to her field, which is rather large, and walked all around it in the snow, with her feet and legs bare.

Another, who went every year to hunt with her husband at the very beginning of winter, remained here with him until after the Purification, on account of the promise made to her that she should make her first communion on that day,— thus generously sacrificing her temporal interests to the salvation of her soul.

But, to say a word also of the men in the second category, we have one, among many others, who recently performed an action that greatly edified the entire village. He is an Onneiout, aged about thirty years, who was baptized here last summer. Not very long ago, this good Christian was in the house of a Frenchman at the upper end of the island of Montreal, with several Iroquois of his country who were not Christians. In the first place they spoke of drinking, according to their custom; and the Frenchman, who was apparently more eager to give them liquor than they to ask for it, put no less than a kettleful of brandy upon the floor in the midst of all these Savages. They smoked and chatted, and

douce fontaine, qui venait comme de sourdre au milieu d'eux.

Notre Onneïout jugeant qu'il pouvait faire comme les autres et profiter de l'occasion, pourvu que Dieu n'y fût pas offensé, prit le gobelet à son tour et but deux ou trois coups, comme les autres; mais après avoir satisfait à la soif et à la complaisance qu'il devait avoir pour ses compatriotes, il crut qu'il en devait avoir davantage pour son Dieu, et prit là-dessus résolution de ne plus boire, de peur de l'offenser. Il passe plus avant; il joint au zèle de son salut celui du salut de son prochain et de la gloire de Dieu, qu'il voit être intéressée dans cette rencontre. Ainsi il prend son parti; il veut ne pas offenser Dieu et même empêcher que les autres ne l'offensent. Mais c'est un jeune homme au milieu des anciens, pour lesquels on sait que ceux de son âge ont la dernière déférence dans leur pays. Voilà pourquoi voulant exécuter son dessein, et l'exécuter cependant sans les choquer, il s'avisa tout d'un coup (car le temps pressait, tant ils étaient diligents à faire la ronde) de se lever de terre, comme s'il eût quelque chose à faire, et fit exprès un faux pas, mais si adroitement que son pied alla, comme de cas fortuit, donner sur la chaudière, et renversa ainsi toute la boisson qui y était contenue. Cet accident donna bien à rire à tous ces Sauvages, mais je crois qu'il donna incomparablement plus de plaisir à leurs bons anges, qui le voyaient; et Dieu bénit si bien l'industrie de son serviteur, qu'après avoir bien ri ils ne pensèrent plus, la nuit étant déjà avancée, qu'à s'aller coucher, chose fort rare parmi les Sauvages, quand ils sont une fois en train de boire. Voilà ce

drank in turn from this agreeable fountain, that had, as it were, sprung up in their midst.

Our Onneiout — thinking that he could do as the others and take advantage of the opportunity, provided God were not offended thereby — took the cup in his turn, and swallowed two or three mouthfuls like the others. But after quenching his thirst, and acquitting himself of the politeness that he considered due to his countrymen, he thought that he should have more consideration for his God; and thereupon he resolved to drink no more, lest he might offend him. He went still further: he added to zeal for his own salvation that for the salvation of his neighbor, and for the glory of God, which he considered to be at stake on this occasion. Thus he came to the decision not to offend God, and also to prevent others offending him. But he was a young man among older ones — for whom, as every one knows, those of his age have the greatest deference in this country. Therefore, being desirous of carrying out his design, and of doing so without giving them offense, he suddenly bethought himself (for time pressed, so diligent were they in passing the cup around) of rising from the ground, as if he had to do something; and he purposely made a false step, but so cleverly that his foot struck the kettle as if by accident, and upset all the liquor contained in it. This accident gave rise to much mirth among the Savages; but I think it gave incomparably more pleasure to their good angels who saw it. And so well did God bless the ingenuity of his servant that, after having had a good laugh, they thought only of going to bed, as the night was already advanced,— a very rare thing among Savages, when once they

qu'à fait un Sauvage et un chrétien de quatre mois, qui a déjà le zèle de la gloire de Dieu et qui le sait accompagner de prudence.

Mais pour voir ce zèle dans son plus beau jour, il faudrait parler à présent de nos plus fervents chrétiens, puisque nous n'avons parlé jusqu'ici que des médiocres et des commençants. Certes, si je voulais entrer dans de longs détails, il me faudrait une seconde relation; c'est pourquoi, me contentant de laisser Votre Révérence juger de ce troisième ordre par ce que j'ai rapporté des deux autres, dont celui-ci est comme l'âme et le soutien, je lui dirai en peu de mots que les Sauvages de ce troisième degré vivent comme de parfaits chrétiens, qui savent faire la guerre à leur appétit et dompter leurs passions avec étude et réflexion, qui demeurent les jours et les semaines entières sans faire un péché véniel, qu'on appelle de malice, de propos délibéré, et qui, sans attendre aux dimanches ou aux fêtes les plus proches, se viennent confesser en tout temps sur le moindre scrupule de conscience. Enfin, ce sont des chrétiens qui ne haïssent pas seulement le péché en eux-mêmes, mais aussi dans les autres.

Oh! que c'est un beau spectacle, dont il serait à souhaiter que tout le monde pût être témoin, comme nous avons le bonheur de l'être, de voir ces fervents chrétiens, qui sont la plus sainte partie de cette Mission, tirer des soupirs enflammés de leur cœur aux pieds des prêtres pour des fautes des plus légères, et approcher ensuite de la Sainte Table comme de fervents religieux. Je n'ajoute rien à la vérité; c'est ce que nos Pères et les Français ont pu remarquer à cette dernière fête de Noël, célébrée

have begun drinking. This was the conduct of a Savage, and one who had been a Christian four months, who is already zealous for God's glory, and who knows how to temper zeal with prudence.

But in order to see this zeal in its best light, we must now speak of our most fervent Christians, inasmuch as we have as yet spoken only of the ordinary and of beginners. Assuredly, did I wish to enter into minute details, it would fill a second relation. Consequently, I shall content myself with allowing Your Reverence to judge of this third category from what I have related of the two others — of which the former is, as it were, the soul and the prop. I will say, in few words, that the Savages of this third class live like perfect Christians, who know how to war against their appetites, and to tame their passions by application and reflection; who pass whole days without committing a venial sin maliciously or deliberately; and who, without waiting for Sundays or for the nearest festivals, come and confess themselves at all times on the slightest scruple of conscience. Finally, they are Christians who detest sin, not only in themselves, but also in others.

Oh, how beautiful a spectacle it is, and one which it would be desirable that the whole world should witness, as we have the happiness of doing, to see these fervent Christians, who constitute the holiest portion of this Mission, heave deep and heartfelt sighs at the priests' feet for the slightest sins, and afterward approach the Holy Table like fervent religious. I add nothing to the truth; this is what our Fathers and the French had an opportunity of observing at the last Christmas festival, celebrated

avec pompe en notre chapelle, et où il ne s'était jamais trouvé un si grand nombre de Sauvages. Les confessions, les communions, les vêpres, les saluts et autres dévotions, se sont faites avec tant de piété, que l'on n'a encore rien vu de pareil depuis le commencement de cette Mission, dont tous les néophytes, si l'on en excepte deux ou trois petites bandes, s'étaient tous rassemblés, comme de concert, dans le village, et avaient tous quitté la chasse, pour y venir solenniser cette grande fête; jusque-là que plusieurs Sauvages, qui ne connaissaient encore cette fête que de nom et qui ne sont pas chrétiens, s'y sont voulu rendre, comme les autres, pour y assister.

Que si de la chapelle je rentrais dans les cabanes, j'y trouverais de nouveaux sujets de relation, voyant tout ce qui s'y dit et se fait par ces fervents chrétiens, tant pour avancer le service de Dieu, que pour empêcher qu'il ne soit offensé. On serait surpris avec raison d'entendre des choses si admirables de la part de Sauvages.

Et si enfin parmi tous ces fervents serviteurs de Dieu, je m'étendais sur les louanges des membres de la Sainte Famille; si je parlais de nos deux dogiques, de notre capitaine Agnieronnon, de notre bon Israëlite, de trois autres néophytes qui firent les fonctions d'apôtres avec tant de gloire et de profit dans leur pays; si j'ajoutais encore que les femmes de ces bons chrétiens ne le cèdent pour la plupart en rien à leurs maris; si enfin je donnais quelques détails sur une douzaine d'autres, tant hommes que femmes, qui appartiennent tous à cette sainte assemblée, oh! que je dirais des choses surprenantes et capables de faire rougir les meilleurs chrétiens parmi les Français.

with pomp in our chapel, in which so large a number of Savages had never been present at one time. Confessions, communions, vespers, benedictions, and other devotions were so piously performed that nothing like it has as yet been seen since the beginning of this Mission. All the neophytes belonging to it, with the exception of two or three small bands, had assembled in the village, as if by agreement; and had given up their hunting to come and celebrate the great festival there,—to such a degree that many Savages who knew this festival only by name, and who were not Christians, came here like the others to be present at it.

And if from the chapel I were to go into the cabins, I would find fresh subjects for a relation, on hearing all that is said and seeing all that is done by these fervent Christians, in order both to further God's service, and to prevent his being offended. One would have reason to be astonished, on hearing such admirable words from Savages.

And, in fine, among all these fervent servants of God, were I to dwell upon the praises due to the members of the Holy Family; were I to speak of our two dogiques, of our Agnieronnon captain, of our "good Israelite," of three other neophytes who fulfilled the duties of apostles in their own country, with such glory and such profit; were I to add also that, as a rule, the wives of these good Christians are nowise behind their husbands; finally, were I to give particulars about a dozen others, both men and women, who all belong to that holy gathering,—Oh! I would relate astonishing things, which would cause the best Christians among the French to blush. *Vere non inveni tantam fidem in Israël*, if I may be permitted to

Vere non inveni tantam fidem in Israël; s'il m'est permis de me servir de ces termes après Notre-Seigneur dans un pareil sujet. J'ai bien vu des Français, dans le peu d'expérience que j'ai, qui faisaient une particulière profession de vertu, et cependant, à moins que de m'arrêter sur les communautés séculières et régulières, j'avoue que je n'ai rien vu qui approche de ce que j'ai le bonheur de voir ici tous les jours; et j'y sens, pour mon particulier, plus de plaisir en un seul jour, parmi eux, qu'en plusieurs mois parmi les Français; oh! qu'il y a aussi de différence!

J'ajouterai seulement ce que nous écrit d'Agnié le P. Bruyas de trois de nos Sauvages, qui furent l'été passé exercer une espèce d'apostolat chez les Iroquois: «Vos trois bons chrétiens, dit-il, arrivèrent ici le jour de saint Bonaventure; je puis dire que Dieu nous les a envoyés, justement au temps et au moment qu'ils y étaient nécessaires, pour y trouver ceux qui les accompagnent à leur retour. Car quelques-uns de ces derniers seraient allés en guerre, s'ils eussent tardé huit jours d'arriver. O! les deux véritables chrétiens que vos deux bons dogiques. Ils ont changé toute la face de notre petite Église, dans le peu de temps qu'ils y ont demeuré. Ils ne se contentaient pas d'aller dans les cabanes pendant le jour prêcher Jésus-Christ crucifié, ils y ont employé même une bonne partie de la nuit: Kinnouskouen, ce fervent prédicateur, assemblait nos chrétiens le soir, ne pouvant pas le faire pendant le jour à cause des travaux des champs, et passait deux et trois heures de nuit à les instruire et à leur apprendre à chanter. Un homme comme lui serait plus efficace

use these words after Our Lord on a similar occasion. It is true that, during the short experience that I have had, I have seen Frenchmen who made a special vocation of virtue; but, nevertheless, with the exception of the secular and regular communities, I admit that I have never seen anything approaching what I have the happiness of witnessing every day; and, for my own part, I find more pleasure among them in a single day than among the French in many months. Oh, how great a difference there is also!

I shall merely add what Father Bruyas writes us, from Agnié, about three of our Savages who went last summer to perform, as it were, the duties of apostles among the Iroquois. "Your three good Christians," he says, "came here on the feast of saint Bonaventure. I may say that God sent them to us at the very moment when they were needed to find those who accompany them on their return; for some of the latter would have gone to the war had they delayed their arrival eight days. Oh, what good Christians your two dogiques are! They completely changed the aspect of our little Church during the short time that they spent here. Not content with going into the cabins in the daytime to preach Jesus Christ crucified, they also devoted a considerable portion of the night to the same object. Kinnouskouen, that fervent preacher, gathered our Christians together in the evening,—being unable to do so in the daytime, owing to the work in the fields,—and spent two or three hours of the night in instructing them, and teaching them to sing. One man such as he would do more good than ten missionaries such as I. I would greatly desire for

que dix missionnaires comme moi. Je souhaiterais bien pour la consolation et l'avancement de cette Église d'avoir souvent de semblables visites. J'ai tâché de leur témoigner toutes les caresses que j'ai pu dans notre pauvreté. O! la sainte; ô l'heureuse Mission, qui a de si saints chrétiens, encore plus saint le missionnaire qui les a formés par ses soins et ses fatigues. «*Crescat in mille millia.*»

Voilà, mon R. Père, un petit échantillon des choses d'édification qui se passent en notre Mission. Nous supplions Votre Révérence d'en bien recommander à Notre-Seigneur la conservation et le progrès dans les saints sacrifices pour moi, et la conjurer d'y donner quelque part à celui qui est avec tout le respect possible,

Mon Révérend Père,

Son très-humble et très-obéissant
serviteur en Notre-Seigneur,
PIERRE CHOLENEC,
de la Compagnie de Jésus.

the consolation and advancement of this Church that we should frequently have similar visits. I endeavored to show them every possible attention, considering our state of poverty. Oh, how holy, how blessed is the Mission that possesses such holy Christians; and how much holier still is the missionary who has formed them by his care and toil? *Crescat in mille millia.*"

This, my Reverend Father, is a little specimen of the edifying things that occur in our Mission. We beg Your Reverence to commend to Our Lord, for me, in your holy sacrifices, its preservation and progress; and we entreat you to give a share thereof to him who remains, with all possible respect,

My Reverend Father,

Your very humble and very obedient
servant in Our Lord,

PIERRE CHOLENEC,
of the Society of Jesus.

Missions des Outaouais.

Le Père Henri Nouvel, qui est supérieur de ces Missions, m'écrit qu'il a toute la consolation qu'il peut souhaiter de ces Sauvages, qui sont de deux nations différentes. La première et la plus nombreuse est celle des Kiskakons, où l'on compte cinq cents âmes ou environ. «Ils ont, dit-il, leur bourgade près de notre chapelle de Saint-Ignace à Michillimakinac. Les chefs et les anciens les plus considérables des Kiskakons sont chrétiens, et font bien leur devoir, aussi bien que la plus grande partie des femmes et des enfants. On peut dire que le Christianisme est chez eux en estime, et leurs anciennes superstitions dans le mépris. Je suis occupé depuis le matin jusqu'au soir à cultiver cette Église, et je n'ai que le temps de satisfaire à mes exercices spirituels, surtout pendant l'hiver. Aussi vois-je le fruit de mes peines dans le baptême de vingt-cinq adultes et de quarante-huit enfants depuis une année.»

Le Père ajoute qu'il est témoin des travaux que le P. Pierson prend pour son Église des Hurons de Tionnontaté, parmi lesquels il a baptisé cette année cinq adultes et vingt-six enfants, dans notre chapelle de Saint-Ignace. Ces néophytes continuent à se distinguer par leur assiduité aux prières, et une grande ferveur à s'acquitter de tous les devoirs de la vie chrétienne.

The Outaouais Missions.

FATHER Henri Nouvel, who is the superior of those Missions, writes me that he derives all the consolation that he can desire from those Savages, who belong to two different tribes. The first and most numerous is that of the Kiskakons, consisting of five hundred souls or thereabout. "Their village," he says, "is near our chapel of Saint Ignace at Michillimakinac. The chiefs and most notable elders of the Kiskakons are Christians, and perform their duties well, as do also the majority of the women and children. It may be said that Christianity is held in esteem among them, and their ancient superstitions are despised. I am occupied from morning to night in cultivating this Church, and I have only time to perform my spiritual exercises, especially in winter. Thus I see the fruit of my labors in the baptism of twenty-five adults and forty-eight children within a year."

The Father adds that he is a witness of the labors performed by Father Pierson for his Church of the Tionnontaté Hurons, among whom he has this year baptized five adults and twenty-six children, in our chapel of Saint Ignace. These neophytes continue to distinguish themselves by their assiduity at prayers, and by great fervor in performing all the duties of a Christian life.

As for Father Bailloquet, he does no less good in the neighborhood of lake Huron, where he is at the

Pour le P. Bailloquet, il ne fait pas moins de bien dans les environs du lac Huron, où il dirige une chrétienté fervente. Voici ce qu'il m'écrit à la date du 24 mai 1677: «La Providence de Dieu a voulu nous sanctifier pendant tout l'hiver. Les occasions de patience et de charité ne nous ont point manqué; nos Sauvages ont été malades et moi aussi. Plusieurs d'entre eux sont morts, et Dieu ne m'a pas encore voulu appeler à lui. J'ai visité en canot, pendant l'automne, et sur les glaces, pendant l'hiver, les nations éparsés autour du lac Huron. J'ai baptisé trente-cinq enfants; et de tous les adultes, il n'en est mort qu'un seul, à qui je n'ai pu conférer le sacrement de pénitence ou de baptême.

Le P. Dreuillettes gouverne la mission de Sainte-Marie-du-Sault, où les Sauvages abordent de tous côtés pendant l'été. Tout cassé d'âge et tout épuisé qu'il est des fatigues passées et de nombreuses infirmités, ce bon Père ne laisse pas de travailler avec une vigueur qui n'a guère d'exemple. Aussi compte-t-on soixante et quinze baptêmes faits en cette Mission depuis un an.

Le P. Charles Albanel, qui est supérieur des Missions de Saint-François-Xavier, dans la baie des Puants, me fait savoir quel est le succès de ses travaux, et de ceux de nos Pères, qui sont occupés à l'instruction des nations circonvoisines. Il m'écrit que la Mission de Saint-François-Xavier est comme un centre, et que, de toutes parts, les Sauvages s'y rendent de temps en temps et viennent prier et se faire instruire dans la belle chapelle que nous y avons bâtie. Il s'occupe, dans cette résidence, à donner l'instruction à tous ceux qui se présentent;

head of a fervent Christendom. This is what he wrote me on the 24th of May, 1677: "God's Providence has been pleased to sanctify us during the whole winter. Opportunities for practicing patience and charity have not failed us. Our Savages have been sick, and so have I. Many of them died, and God has not yet willed that I should be called to him. I visited in a canoe during the autumn, and over the ice in winter, the tribes scattered around lake Huron. I baptized thirty-five children; and, of all the adults, but one died to whom I was unable to administer the sacrament of penance or that of baptism."

Father Dreuillettes governs the mission of Sainte Marie du Sault, where the Savages from all quarters land during the summer. Broken down by age, and worn out as he is by past fatigues and many infirmities, the good Father nevertheless labors with almost unparalleled energy. Thus seventy-five baptisms have been administered in this Mission within a year.

Father Charles Albanel,[3] who is superior of the Missions of Saint François Xavier in the bay des Puants, informs me of the success of his labors, and of those of our Fathers who are engaged in instructing the neighboring tribes. He writes me that the Mission of Saint François Xavier is, as it were, a center; and that, from time to time, the Savages gather there from all quarters, and come to pray and be instructed in the fine chapel that we have built there. His occupation in this residence consists in giving instruction to all who present themselves; and during the short time that he has spent there he has conferred baptism upon more than forty Savages.

et depuis le peu de temps qu'il y est, il a conféré le baptême a plus de quarante Sauvages. D'un autre côté, le P. André a administré le même sacrement à plus de cent Catéchumènes; le P. Silvy, à une trentaine, chez la nation du Feu, et le P. Alloüez, à un nombre assez considérable chez les Outagamis et ailleurs. Un si grand fruit ne se peut pas recueillir sans bien des sueurs, des peines, ni sans beaucoup de dangers auxquels les missionnaires sont continuellement exposés parmi ces nations barbares. Le P. André a pensé faire naufrage deux fois; le P. Silvy s'est trouvé aussi dans un péril semblable. Ils ont été maltraités par les infidèles; c'est ce qui fait le sujet de leur joie et de leur triomphe.

Comme la Mission des Illinois est de la dépendance de celle des Outaouais, ce serait ici le lieu d'en parler, mais on verra ce qui s'y est passé dans le récit que nous donnerons de l'établissement de cette Mission illinoise.

On the other hand, Father André has administered the same sacrament to more than one hundred Catechumens; Father Silvy, to about thirty among the Fire nation; and Father Allouez to a very considerable number among the Outagamis and elsewhere. So much fruit cannot be gathered without great toil, or without many dangers, to which the missionaries are continually exposed among these barbarous nations. Father André was nearly shipwrecked on two occasions; Father Silvy was also in similar danger. They have been ill-treated by the infidels, but all that is to them a cause for joy and triumph.

As the Illinois Mission is a dependency of that of the Outaouais, this would be the proper place to speak of it; but the account we shall give of the establishment of the Illinois Mission will show what has occurred there.

Missions de Tadoussac à l'est et au nord de Québec.

CES Missions comprennent celle des Gaspésiens et des Etchemins, celle des Papinachois et celle des Montagnais et autres peuples du Nord. Le P. Morain a soin de la première, le P. Boucher de la deuxième, et le P. Crépieul de la troisième.

Le P. Morain, qui a sa résidence à la Mission du Bon-Pasteur, près la rivière du Loup, a été obligé, pendant une partie de l'été, d'aller chercher ses ouailles dans les bois, où il en a baptisé en un jour quatorze, qu'il avait déjà instruites et disposées à recevoir ce sacrement.

Le P. Boucher a passé l'hiver avec les Papinachois qui sont au-dessous de Tadoussac, ce qu'aucun missionnaire n'avait encore fait.

L'opposition qu'il a trouvée à l'exécution des projets qu'il avait faits pour l'instruction de ces Sauvages pendant l'hiver, nous font juger que le Démon s'y est opposé, dans la crainte de perdre ce qu'il avait gagné, ayant non-seulement fait quitter la Prière à quelques-uns, mais même les ayant fait retourner à leurs anciennes superstitions jusqu'à faire des festins, qui sont une espèce de sacrifice au Démon. Le Père voyant toutes ses mesures rompues par l'infidélité de ceux qui le devaient conduire au lieu de l'assemblée des Sauvages, ne laissa pas de se mettre en

Tadoussac Missions, to the east and north of Quebec.

THESE Missions comprise that of the Gaspésiens and Etchemins, that of the Papinachois, and that of the Montagnais and other Northern nations. Father Morain has charge of the first, Father Boucher of the second, and Father Crépieul of the third.

Father Morain, who has his residence at the Mission of the Good Shepherd near rivière du Loup, was compelled during a portion of the summer to seek his flock in the woods,—where in one day he baptized fourteen, whom he had already instructed and prepared for receiving that sacrament.

Father Boucher spent the winter with the Papinachois, who dwell below Tadoussac, which no missionary has yet done.

The opposition that he encountered in carrying out the plans that he had made for the instruction of these Savages during the winter, leads us to think that the Devil opposed them, through fear of losing what he had won; for he not only made some abandon Prayer, but he even caused them to return to their former superstitions, to the extent of giving feasts which are a sort of sacrifice to the Devil. Although the Father saw all his plans thwarted by the faithlessness of those who were to take him to the Savages' rendezvous, he nevertheless set out, although greatly weakened by a long illness, and by

chemin, quoique fort abattu d'une longue indisposition et d'une grande disette de vivre qu'il avait eue à souffrir pendant plus de trois mois. Ce fut dans le plus rude de l'hiver, sans vivres et sans écorces pour se mettre à l'abri pendant la nuit, après huit jours de fatigues qu'on ne peut concevoir sans l'avoir expérimenté, qu'il arriva sur le lac où il y avait quelques cabanes de Sauvages.

Aussitôt qu'on sut son arrivée, ceux qui n'en étaient qu'à douze ou quinze lieues s'y rendirent incontinent. La ferveur des anciens chrétiens, le regret de ceux qui avaient failli, et la bonne disposition de plusieurs infidèles pour le baptême, lui firent bientôt oublier les fatigues passées. Il demeura le reste de l'hiver avec eux à les instruire et à leur administrer les sacrements, et en est retourné avec la consolation de voir parmi eux les commencements d'une véritable Église, et l'espérance de la voir augmenter tous les jours.

Le P. de Crépieul m'apprend comme il a passé toute cette dernière année dans des courses continuelles pour chercher la brebis égarée. Sur la fin de l'été dernier, la Providence lui fit faire soixante lieues, depuis Chécoutimi jusqu'à Tadoussac, pour le salut d'une fille Sauvage qui l'attendait pour aller au ciel, et pour donner le baptême à onze enfants.

Après quoi il est remonté à Chécoutimi pour y exercer la même charité à l'égard d'une autre fille sauvage, qui est morte saintement entre ses mains. A l'enterrement de cette bonne néophyte, il a donné la Communion à vingt-huit Sauvages, qui en ont appliqué le mérite à l'âme de la défunte.

Le P. de Crépieul a quitté ensuite ce lieu pour

a great scarcity of food, which he had endured for more than three months. In the severest period of the winter,—without provisions, and without any bark to shelter him during the night,—after eight days of fatigue that no one can imagine without having experienced it, he reached the lake on which some Savage cabins were erected.

As soon as his arrival became known, those who were only twelve or fifteen leagues away came to him at once. The fervor of the older Christians, the regret of the erring ones, and the strong inclination for baptism manifested by several infidels, soon made him forget his past fatigues. He abode with them during the remainder of the winter, instructing them and administering to them the sacraments; and he came back with the consolation of seeing among them the foundations of a true Church, and with the hope of seeing it continue to increase.

Father de Crépieul tells me that he spent the whole of last winter in continual expeditions, seeking for strayed sheep. At the end of last summer, Providence made him travel sixty leagues, from Chécoutimi to Tadoussac, for the salvation of a Savage girl, who awaited his arrival that she might go to heaven; and for the purpose of administering baptism to eleven children.

After this, he returned to Chécoutimi to perform the same act of charity for another savage girl, who died a holy death while in his hands. At the funeral of this good neophyte, he administered Communion to twenty-eight Savages, who applied the merits thereof to the soul of the deceased.

Father de Crépieul then left that place to go up

monter au lac Saint-Jean, où il ne fut pas plus tôt rendu, que vingt canots de Sauvages y arrivèrent pour être instruits dans la belle chapelle, qui est bâtie sur le bord de ce lac. Les journées n'étaient pas assez longues pour l'instruction de ce peuple, qui remplissait l'église deux fois chaque jour, et auxquels le Père conféra les sacrements du baptême, du mariage et les autres, selon qu'il les trouvait disposés.

Après quelque temps, il fallut laisser ce poste, étant appelé à Chécoutimi, où plusieurs autres Sauvages l'attendaient, et auxquels il fit pratiquer tous les exercices du Christianisme dans une autre chapelle qui est bâtie en ce lieu.

Il y séjourna quelques jours et en partit pour venir à Québec, où il n'avait point été depuis un an. Il n'eut que le temps d'y faire les exercices spirituels, après lesquels il s'embarqua pour retourner à Tadoussac. Il trouvait presque partout sur le chemin, ou à fructifier ou à souffrir, surtout en montant à Chécoutimi et à Saint-Jean, car ces voyages, qui se font en canot et sur l'arrière-saison, sont très-rudes. Il faut être exposé aux pluies, aux neiges, aux gelées, coucher sur le sable ou sur les rochers, trembler de froid toute la nuit, sans pouvoir s'échauffer, endurer la faim, passer par mille dangers au milieu des bouillons et des rapides.

Après avoir essuyé bien des fois toutes ces incommodités, allant et venant de Tadoussac au lac Saint-Jean, enfin, il s'y arrêta au commencement de l'hiver dernier, pour le passer à recevoir les Sauvages, qui y viennent de quinze à vingt lieues de tous côtés, se confesser et se faire instruire; ou pour faire des

to lake Saint John, which he had no sooner reached than Savages, in number sufficient to fill twenty canoes, came to be instructed in the fine chapel built on the shore of the lake.[4] The days were not long enough for the instruction of these people, who filled the church twice a day, and to whom the Father administered the sacraments of baptism, of marriage, and others, according as he found them prepared.

After some time he had to leave this post, being called to Chécoutimi, where many Savages awaited him; and he made them perform all the Christian exercises in another chapel, built at that spot.

He remained there some days and then set out for Quebec, where he had not been for a year. He had only time to perform the spiritual exercises there, after which he embarked to return to Tadoussac. On his way he found almost everywhere opportunities of doing fruitful work, or of enduring suffering,—especially while going up to Chécoutimi and to Saint Jean; for these journeys, performed in a canoe and late in the season, are very arduous. One must be exposed to rain, snow, and frost; must sleep on the sand, or on rocks; must shiver with cold all night, without being able to warm oneself, and endure hunger; and must pass through a thousand dangers amid whirlpools and rapids.

After enduring all these discomforts many times, going and returning between Tadoussac and lake Saint John, he finally remained in the latter place at the beginning of last winter, with the intention of passing that season there in receiving the Savages,—who go thither from a distance of fifteen or twenty leagues on all sides, to confess themselves and be

excursions aux environs, où il est appelé pour assister les malades.

Voici comme il décrit une de ces courses, qu'il fit dans le mois de novembre: «On me vint quérir, dit-il, pour assister à la mort un fameux jongleur qui, depuis quelque temps, avait renoncé à ses superstitions. Je me mis en chemin pour cela le 24 de novembre. Il fallut marcher toute la journée, ayant la neige jusqu'aux genoux, gravir des montagnes très-difficiles, passer des lacs, sans craindre la froideur des eaux dans lesquelles nous marchions, traverser des bois épais qui nous déchiraient le visage et les habits, sauter d'arbre en arbre pour se tirer de certains endroits où le vent les a culbutés les uns sur les autres. Cependant, les forces me manquant sur le soir, il nous fallut jeter des branches de sapin sur la neige pour nous y coucher et passer la nuit, sans abri et sans écorces pour nous couvrir, contre la neige qui nous mouillait et nous gelait en même temps.

«Toute la nuit se passa à prendre patience du mieux que nous pûmes; au point du jour, je partis à jeûn, croyant avoir assez de forces pour gagner la cabane du malade et y dire la messe. Mais la longueur et la difficulté du chemin, dont les arbres embarrassaient le passage, me causèrent plusieurs blessures aux jambes, et m'ayant entièrement épuisé, je fus obligé de prendre un peu de thériaque, qui me donna assez de vigueur pour arriver à la cabane sur les deux heures après-midi.

«Je ne saurais expliquer avec quelle joie ces bonnes gens me reçurent. Je rendis au malade tous les services spirituels et corporels que je pus. Puis,

instructed,—or in making expeditions in the neighborhood, whenever he was called to aid the sick.

Here is a description of one of his expeditions, which he made in the month of November: "I was sent for," he says, "to assist at the death of a famous juggler, who had, some time previously, renounced his superstitions. I set out, with that object, on the 24th of November. I had to walk all day in snow up to my knees, and climb very steep mountains; to cross lakes, without fearing the coldness of the water in which we walked; to pass through thickets of trees, that tore our faces and our clothes; to jump from tree to tree, in order to extricate myself from places where the wind had felled them on top of one another. Meanwhile, my strength failed me toward evening; and we had to throw ourselves down upon fir branches on the snow to sleep, and pass the night without shelter and without bark to protect us from the snow, that wet and chilled us at the same time.

"The entire night was spent with all the patience that we could command; at daybreak I started fasting, thinking that I was strong enough to reach the sick man's cabin and say mass there. But the length and difficulty of the road, on which the trees barred my way, caused me to receive several injuries to my legs, and completely exhausted me, so that I was obliged to take a little theriac; this gave me sufficient strength to reach the cabin, about two o'clock in the afternoon.

"I cannot describe the joy with which these good people received me. I gave the sick man all the spiritual and bodily assistance in my power; then, leaving him fully consoled, I returned to my post at

l'ayant laissé bien consolé, je m'en retournai en mon poste du lac Saint-Jean, où j'eus la consolation de jouir des doux entretiens d'un vieillard Sauvage qui est aveugle. Il me confond par la ferveur de ses prières, de ses soupirs et des cantiques spirituels auxquels il emploie presque tout le jour et une bonne partie de la nuit. Tout âgé qu'il est, il veut garder, comme nous, le jeûne du carême et tous les autres que prescrit l'Église. Il veut toujours parler ou entendre parler de nos mystères. Sa vertu a particulièrement éclaté en sa dernière maladie et en sa mort, qui fut telle, que j'estimerais que Notre-Seigneur me ferait une grande faveur de m'en donner une semblable, avec une innocence et une sainteté de vie égales à celles que j'ai remarquées en ce pieux néophyte.»

A ce récit, j'ajoute celui que le même Père nous a fait d'une maladie très-grave, dont il a pensé mourir. Cette maladie avait été occasionnée par les travaux et les fatigues extrêmes qu'il est obligé d'endurer pour le salut de tous ces peuples errants.

«Le 23 décembre, dit le Père, vers le milieu de la nuit, il plut à sa divine bonté de m'honorer de sa sainte visite par une violente maladie, que je crus devoir être la dernière de ma vie, comme elle est la première. Dieu me donna assez de forces pour pouvoir célébrer, les trois premiers jours. Le quatrième, le mal me pressa si vivement, que je croyais devoir être bientôt emporté dans ma fosse, que j'avais faite à huit ou dix pas de moi. J'eus encore la consolation de confesser un Sauvage, venu de vingt-cinq lieues de loin pour se purifier dans les sacrements de l'Église. Le cinquième jour, après avoir imploré

lake Saint John, where I had the consolation of enjoying the agreeable conversation of an old blind Savage. He shamed me by the fervor of his prayers and sighs, and of the hymns to which he devoted the entire day and a good portion of the night. Old as he was, he wished to observe the lenten and all the other fasts prescribed by the Church, as we did. He desired always to speak or hear of our mysteries. His virtue especially manifested itself in his last illness and at his death, which was such that I would consider that Our Lord conferred a great favor upon me did he grant me a like death, with an innocence and holiness of life equal to those that I observed in this pious neophyte."

To this account I add that which the same Father has given me of a very serious illness, from which he nearly died. This illness had been caused by the exceedingly great labor and fatigue which he had been obliged to undergo for the salvation of all these wandering tribes.

"On the 23rd of December," says the Father, "about the middle of the night, God in his divine goodness was pleased to honor me with his holy visitation, in a violent illness, so that I believed it to be the last, as it was the first, in my life. God gave me sufficient strength to celebrate mass on the first three days. On the fourth, the sickness was so severe that I thought I would soon be carried to my grave, which I had dug eight or ten paces from where I lay. I still had the consolation of confessing a Savage, who had come a distance of twenty-five leagues to purify himself in the sacraments of the Church. On the fifth day, after imploring the assistance of my great Saint Francis Xavier and of the

l'assistance de mon grand Saint-François-Xavier et du saint Père François Régis, à qui j'avais commencé une neuvaine, et qui nous a fait paraître, depuis un an, plusieurs fois les effets miraculeux du crédit qu'il a auprès de Dieu, je reçus par leur intercession assez de force pour dire la messe, et me munir du saint Viatique.

«Le sixième jour, le bruit de ma mort prochaine s'étant répandue aux environs, un pauvre Sauvage de la nation des Esquimaux, vint de dix lieues pour me saigner. Il n'était pas très-habile chirurgien; je crus néanmoins que j'étais obligé de m'abandonner à lui. Il ne m'épargna pas et me fit une ouverture de la veine si large et si profonde, qu'elle fut plusieurs jours sans se pouvoir refermer. Avant que de me mettre entre ses mains et comme à sa discrétion, je remerciai mon Dieu de toutes ses bontés, et de la grâce qu'il me faisait de mourir en cet abandon, parmi les emplois de ces apostoliques Missions. Je fus un peu soulagé de la saignée, et par l'intercession de mon bon Père Régis, Dieu me rendit les forces, à la fin de la neuvaine, pour pouvoir dire la sainte messe, et pour assister spirituellement les Sauvages qui venaient de tous côtés, pour être instruits et pour recevoir les sacrements. Il arriva, en un seul jour, jusqu'à 30 canots. Ce qui me comblait de joie et me rendait visiblement les forces, de manière à pouvoir faire tous les jours deux fois le catéchisme aux plus jeunes, et aux plus âgés une exhortation sur le soir, outre les autres exercices de dévotion qui se faisaient à l'ordinaire.»

Voilà comme le Père de Crépieul a passé son hiver. Dès le printemps suivant, il fut contraint de quitter

holy Father François Régis,— in whose honor I had begun a novena, and who has, within a year, several times manifested the miraculous effects of the influence that he enjoys with God,— I received through their intercession enough strength to say mass, and to provide myself with the holy Viaticum.

" On the sixth day, as the news of my approaching death had spread in the neighborhood, a poor Savage of the Esquimaux nation came from a distance of ten leagues to bleed me. He was not a very skillful surgeon; I thought however that I was obliged to abandon myself to him. He did not spare me, and made so wide and so deep an incision in the vein that it did not close for several days. Before placing myself in his hands and, as it were, at his discretion, I thanked my God for all his mercies, and for the favor that he granted me in allowing me to die in that abandonment amid the duties of these apostolic Missions. I was a little relieved by the bleeding. Through the intercession of my good Father Régis, God gave me enough strength at the end of the novena to say mass, and to give spiritual assistance to the Savages, who came from all quarters to be instructed and to receive the sacraments. As many as 30 canoes came in a single day. This filled me with joy, and visibly restored my strength; so that I could teach catechism twice a day to the youngest, and give an exhortation to the older ones in the evening, in addition to the other devotional exercises which were performed as usual."

Thus did Father de Crépieul pass his winter. In the following spring, he was obliged to leave lake Saint John and proceed to Chécoutimi, where he was expected by a great number of Savages — Mistassins,

le lac Saint-Jean pour se rendre à Chécoutimi, où il était attendu par un grand nombre de Sauvages, Mistassins, Etchemins, Abénaquis, Papinachois, Outabitibecs, Algonquins, Montagnais, qui lui donnèrent bien de l'occupation pendant le temps qu'il fut avec eux, et qu'il ne quitta que pour aller rendre à d'autres les mêmes assistances.

Etchemins, Abénaquis, Papinachois, Outabitibecs, Algonquins, and Montagnais,—who gave him much occupation during the time which he spent with them, and whom he left only to give the same assistance elsewhere.

CXLV

Relation of 1679

SOURCE: This is so much of the original MS. *Relation* of 1673–79, as relates to the last-named year. Reports of previous years have, for convenience, already been transferred by the present Editor to other *Relations*, as heretofore explained.

The MS. is in the handwriting of Vincent Bigot, and was revised by his superior, Claude Dablon. The Bigot original retained by Dablon is in Roman type; the latter's emendations, in Roman within brackets; and passages, words, or letters deleted by him, in Italic.

RELATION

DE CE QUI S'EST PASSÉ

DE PLUS REMARQUABLE

DANS LA MISSION DES PERES

de la Compagnie de Jésus

EN LA

NOUVELLE FRANCE

en l'annee 1679.

RELATION

OF WHAT OCCURRED

MOST REMARKABLE

IN THE MISSION OF THE FATHERS

of the Society of JESUS

IN

NEW FRANCE,

in the year 1679.

De la Mission des outaouacs

NOUS garderons autant qu'il se pourra l'ordre des lieux et du temps dans le recit des Choses plus Considerables qui se sont passées dans toutes nos missions de Canada depuis ces six dernieres années. Et nous commencerons par les plus esloignées, pour finir par celles qui sont comme a nostre porte, et parmy nous

C'est ce qui me donne licens de faire l'ouuerture de cette Relation par les missions des outaouacs qui sont a 4 et 500 lieues d'icy.

Elles Comprennent grand nombre de nations differents, et assez Considerables. nous les auons partagées en 3 principalles missions, ou nous auons cõe trois residences, a scauoir ste. marie du sault qui est a la desCharge du lac supr. ou abordent particulierement les nations du nort: St. Ignace de missilimaĸinac, pour les diuers peuples qui sont sur le lac huron: et St. francois xauier pour la baye des puants, et pour les autres nations qui sont plus vers le midy. nous parlerons en particulier de Chacune de Les 3 missions.

Of the Mission to the outaouacs.

IN the narration of the most Important Events which have taken place throughout our Canadian missions during the last six years,[5] we shall observe, as far as possible, the order of time and place; and we shall commence with the more distant missions, in order that we may finish with those that are, as it were, at our own door and in our midst.

It is this plan which allows me to open the Relation with the missions to the outaouacs, which are some 4 or 500 leagues from this place.

They Comprise a large number of different and quite Important nations. We have divided them into 3 principal missions, where we have three residences,—namely, ste. marie du sault, which lies at the outflow of lake superior, and which is especially the resort of nations from the north; St. Ignace at missilimakinac, for the various peoples who are on lake huron; and St. francois xavier, for the people on the bay des puants, and for other nations that lie more toward the south. We shall speak in detail of Each of These 3 missions.

De La Mission de S^t^ Ignace a Missilimakinac.

ELLE en Comprent quatre toutes diferantes, celle du lac des hurons; Celle des nipissiriniens, celle des hurons de tionontate et celle de quelques outaouacs qui se sont habitués a S^t^ Ignace.

DE LA MISSION DES APOSTRES, OU LAC DES HURONS, ET DE CELLE DES NIPISSIRINIENS.

LE Pere pierre Bailloquet a soin de ces deux missions, et y a beaucoup trauaillé, et beaucoup souffert depuis six ans parce qu'il faut aller Chercher ces peuples qui sont espars en diuers endroits de ces deux lacs, et courir plus de 200 lieues de pays ce qu'il faict en Canot pendant l'esté, et l'hyuer sur les glaces auec des fatigues Incroyables.

Il a este aussi bien que les autres missionnaires en danger par plusieurs fois d'estre massacré par quelques vns des plus libertins de ces barbares, qui ne pouuoient souffrir ses reprimendes vn d'entre eux a leué trois fois la hache sur sa teste, d'autres l'ont Chassé de leurs Cabannes, et luy en ont fermé les portes quand il s'y presentoit po^r^ les Instruire, ou po^r^ chercher les malades, d'autres l'ont rendu odieux par des Calomnies a Cause qu'il s'opposoit a leurs superstitions, et a leurs Jongleries diaboliques. Il faut outre cela souffrir souuent la faim et la soif dans ces Courses auec mille autres Incomodités, qui sont neantmoins bien adoucies par le fruit qu'elles produisent. La Prouidence de Dieu a vouleu no^r^

Of The Mission of St. Ignace at Missilimakinac.

IT Comprises four quite distinct missions: that of the lake of the hurons, That of the nipissiriniens, that of the hurons of tionontate, and that of some outaouacs who have settled at St. Ignace.

OF THE MISSION OF THE APOSTLES ON THE LAKE OF THE HURONS, AND OF THAT OF THE NIPISSIRINIENS.

FATHER pierre Bailloquet has charge of these two missions; he has worked hard in them and suffered much for six years, since he must Seek out these peoples, who are scattered in various places along these two lakes, and cover more than 200 leagues of country, which he accomplishes in a Canoe during the summer, and in winter over the ice, with Incredible hardships.

He has been, as well as other missionaries, many times in danger of being murdered by some of the more licentious among these barbarians, who would not suffer his reproofs. One of them three times raised a hatchet over his head; others have Driven him from their Cabins and closed their doors on him when he called to Instruct them, or to look for their sick. Others have made him obnoxious by their Calumnies Because he combatted their superstitions and diabolical Juggleries. In addition, these Expeditions entailed upon him hunger and thirst, together with a hundred other Inconveniences,—which, nevertheless, were much mitigated by the fruit which they produced. "The Providence of

sanctifier, escrit le Pere du 24 may 1677, les ocasions de patience et de Charité ne nous ont point manqué; les sauuages ont esté malades et moy aussi; plusieurs de Ceux-la sont morts, et dieu ne m'a pas Jugé encore digne d'aller a luy. & ma Consolation est que J'ay baptisé 35 enfans pendant ses maladies, et de tous les adultes il n'en est mort qu'un a qui ie n'aye pu Conferer le sacrement de penitence ou du baptesme; J'ay Couru sur les glaces tout le lac huron ou il y auoit des nations &ª

Ce que le pere mande qu'il a faict en 1677 est le mesme a proportion poᵍ toutes les autres années: En la suiuante il donna le baptesme a 30 enfans, a plusieurs moribonds et sur tout au Capitᵉ. des missisaĸis hoᵉ. tres Considerable qui mourut peu de temps apres. L'année precedente il en auoit baptisé vn bien plus grand nombre, pendent son hyuernement; et en vne excursion ou mission volante d'un mois seulement qu'il fit l'esté de 1676. Il Baptisa 53 enfans auec des merueilles de la prouidence poᵍ le salut de les pauures Innocens.

Cette mesme prouidence a encore pareu tout recément poᵍ le bonheur eternel de quelques vns ainꝭi que le P. Bonneault l'a experimenté montant l'an passé aux oütaoüacs. Il me l'escrit en ces termes du 6 octobᵉ 1677.

Nous voicy graces a dieu arriués en parfaict santé a la mission de stᵗ. Ignace nous auons eu la Consolation de rencontre a 15 lieues d'icy le P. nouuel qui remontoit de stᵉ. marie du sault, et de faire le reste du voyage en sa Compagnie. En verité J'ay esté charmé de sa pieté et de sa Charité enuers nous tous et du Zelle qu'il a pour le salut des sauuages. Nostre

God has willed to sanctify us," wrote the Father on the 24th of may, 1677; "opportunities for patience and Charity are not wanting to us. The savages have been sick, and I as well. Many of the Former are dead; but God has not yet Thought me worthy to go to him. My Consolation is that I have baptized 35 children during their sicknesses; and of all the adults, only one died to whom I could not Administer the sacrament of penance or of baptism. I have Traversed on the ice the whole of lake huron, where there were nations," etc.

What the father informed us he had accomplished in 1677 is measurably the same for all other years. In the year following, he administered baptism to 30 children and many dying people, and, most notably, to the Chief of the mississakis, a very Influential man, who died a short time after. In the preceding year, he had baptized a very much larger number during his wintering; and, on an excursion or flying mission of one month only, which he made in the summer of 1676, He Baptized 53 children, concomitantly with marvelous interpositions of providence for the salvation of those poor Innocents.

This same providence has, moreover, manifested itself quite recently for the eternal welfare of some, as Father Bonneault experienced when coming up, last year, to the outaouacs. He wrote me, in these terms, on the 6th of october, 1677:

"Here we are, by the grace of God, in perfect health, at the mission of st. Ignace. We had the Consolation, 15 leagues from here, of meeting Father nouvel, who was coming up from ste. marie du sault, and of making the rest of the journey in his Company. In truth, I have been charmed with his

Seigneur a donné toute sorte de benedictions a nostre voyage; J'ay eu le bonheur de baptiser en diuers lieux du lac de nepissing et du lac huron 4 enfants qui apartiennent a des pauures Chrestiens, lesquels n'auoient pas veu le P. Bailloquet leur pasteur depuis la naissance de ces enfans — Mais ma plus grande Joye a esté dans le vilage des amiKoüecs ou J'ay trouué a l'extremité vn sauuage adulte qui auoit esté l'hyuer passé Instruit a fond de nos misteres par le Pere Bailloquet Aussi tost que ie fus entré dans sa Cabanne, ie m'en vay mourir me dit il mon pere, baptise moy ie te prie au plustost; Il me rëitera la mesme demande auec afection; Je l'instruisit de nouueau et apres luy auoir faict renoncer a tout ce qui pouuoit faire obstacle a sa Conuersion, ie le baptisay, et il semble qu'il n'atendoit que cela pour mourir, n'ayant suruecu a son baptesme que quelques iours. C'estoit vn ho^e^. qui auoit esté autrefois fort oposé au Christianisme, et dont le Changement aussi bien que nostre arriuée inopinée en son Village ne pouuoient venir que d'une tres particuliere bienveillance de Dieu puisque nostre routte ne nous y menoit pas, et que nous y fusmes Conduits presq^9^ Contre nostre pretention.

Le Pere qui l'auoit Instruit a eu bien de la Joye d'aprendre ce qui s'estoit passé po^9^ le salut de ce sauuage, Il a aussi la conssolation de trouuer parmy ces barbares des ames choisies a qui dieu faict de grandes graces. Je laisse ce qui s'en pourroit dire po^9^ ne parler que d'une seulleme^t^. afin de rendre aux R^des^. meres vrsulines de quebec la gloire qu'elles meritent d'esleuer si bien les Jeunes filles, autant les sauuages dans vn seminaire qu'elles ont faict

piety and Charity toward us all, and with the Zeal that he shows for the salvation of the savages. Our Lord has granted all kinds of blessings to our voyage. I have had the happiness of baptizing in various places, along lakes nepissing and huron, 4 children who belong to some poor Christians who had not seen Father Bailloquet, their pastor, since the birth of these children. But my greatest Joy was experienced in the village of the amikouecs, where I found, in the last extremity, an adult savage, who last winter had been thoroughly Instructed in our mysteries by Father Bailloquet. As soon as I had entered his Cabin, he said to me: 'My father, I am about to die; baptize me, I pray thee, as soon as thou canst.' He reiterated, feelingly, the same request. I instructed him afresh, and, after having made him renounce all that could be an obstacle to his Conversion, I baptized him; and it seemed to me as if he only waited for that to die, for he survived his Baptism only a few days. He was a man who formerly had been strongly opposed to Christianity; and the Change in him, as well as our unexpected arrival in his Village, could have proceeded only from a very special kindness of God, since our route did not take us thither, and we were Led there almost Against our own intention."

The Father who had Instructed him experienced much Joy on learning what had taken place for the salvation of this savage. He has also the consolation of finding among these barbarians chosen souls, to whom God grants great favors. I omit what could be said of these, that I may mention one case only, for the purpose of according to the Reverend ursuline mothers of quebec the great credit they deserve for so well bringing up Young girls—

exprès po^{9} elles, que les francoises dans vn autre apartement: Le fruit qu'elles font par cette boñe education qu'elles donnent a ces Jeunes plantes s'entent par apres Jusques a plus de 300 lieues dans les bois, lorsq ces petits sauuages, toutes remplies qu'elles sont de l'esprit de deuotion qu'elles ont succé dans ce seminaire s'en retournent auec leurs parents et leur font part des Instructions qu'elles ont aprises de ces bonnes meres. C'est d'une de ces filles dont le pere parle dans vne autre lettre en ces termes. Nostre seruante chrestienne s'est mise en vn lieu assés proche de nostre petite Chapelle, po^{9} auoir la Consolation tout ce hyuer d'y mener tous les Jours les femmes, et les filles qu'elle reconnoit auoir de l'inclination po^{9} la priere; afin de les Instruire a peu pres de la façon qu'elle a esté Instruite a quebec, et leur enseigner les prieres et les misteres de nostre Religion; ce qu'elle faict auec tant de Joye de ferueur et de prudence qu'elle ne Choque aucun des esprits mal faicts de cette nation; au Contraire elle scayt si bien regler ses mœurs, et toute sa facon de faire que tout le monde mesme les Infidelles *admirent* aduouent qu'elle faict honneur a la priere, et aux R^{des}. meres vrsulines chés qui elle apris autresfois les premieres teintures de sa deuotion.

DES MISSIONS HURONNES, ET ALGONQUINES QUI SONT A S^{T}. IGNACE DE MISSILIMAKINAC

On Connoistra l'estat ou elles sont par la lettre que m'escrit le P Jean Enjalran qui monta l'an passé aux outaoüacs pour y trauailler au salut de ces peuples. Voicy coe elle Commence

both the savages, in a seminary which they have established expressly for them, and the french, in another department. The benefit of the fruit which they produce from the excellent culture that they bestow on these Young plants, is felt afterward, even As far as 300 leagues and more in the forest,— when these little savages, all filled with the spirit of devotion which they have imbibed in that seminary, return to their parents, and share with them the Instruction which they have received from these good mothers. It is of one of these girls that, in another letter, the father speaks in these terms: "Our christian servant has settled down in a spot quite near our little Chapel, that, all the winter through, she may enjoy the Consolation of bringing there every Day women and girls in whom she recognizes the inclination for prayer. Her purpose is to Instruct them, as nearly as may be, in the way in which she was Instructed at quebec, and to teach them the prayers and mysteries of our Religion,— which she does with so much Joy, fervor, and prudence, as to give no Offense to any of the perverted minds of this nation. On the Contrary, she understands so well how to order her own life and all her behavior, that all the people, even the Infidels, *are astonished* confess that she does honor to prayer, and to the Reverend ursuline mothers, with whom she formerly learned the first rudiments of her devout conduct."

OF THE HURON AND ALGONQUIN MISSIONS WHICH ARE AT ST. IGNACE, AT MISSILIMAKINAC.

THE condition of these will be Understood from the letter written to me by Father Jean Enjalran, who went up last year to the outaouacs, to labor

J'obeis par celle cy a l'ordre que V R me donna a mon despart de quebeq de luy escrire ce que J'aurois remarqué de l'estat de cette mission ou elle m'auoit enuoyé. D'ailleurs le p. nouuel et p. pierçon auec qui J'ay eu le bien et la Consolation de demeurer cette année me voyant en cette disposition, ont esté bien aise de me laisser vniquement le soin de recuillir tout ce qui s'est passé icy depuis les dernieres nouuelles qu'ils ont donné a V. R. J'ay Consenty a leur desir dautant plus volontiers que J'ay creu auoir par la vne plus belle ocasion de rendre Justice aux trauaux de ces deux missionnaires tres acomplis. Car il faut d abord que J'aduoüe que J'ay esté merueilleusement bien edifié de l'amour et du Zele ardent sincere, et disinteressé qu'ils ont pour le salut des ames que Dieu leur a Coñises et de cet aplication continuelle et infatigable a prendre tous les moyens qu'une s^te^. industrie leur suggerer.

La Mission algonquine d'icy a esté Composée cet hyuer de quatre nations differentes, celle des Kiskakons qui sont Chrestiens est la plus Considerable, Elles faisoient toutes ensemble enuiron 1300 ames qui est vn nombre asses grand dans ces quartiers ou les sauuages viuent si dispersés; Je ne comprends pas encore dans ce nombre ceux qui sont venus en diuers temps et qui ont faict quelque sejour icy. La mission huronne de tionontate dont le p. piercon a soin est de 500 ames, Ils n'ont esté que 300 durant l'hyuer les autres estant alles a la chasse auec vne partie de leur famille. Ces deux missions sont a trois quarts de lieue l'un de l'autre. Je Commance par dire ce que J'ay remarqué de la mission huronne qui

there for the salvation of these peoples. He Begins as follows:

" I obey, by this, the command which Your Reverence gave me on my departure from quebeq, to write you what I should have observed regarding the condition of this mission to which you were sending me. Moreover, fathers nouvel and pierçon, with whom I have had the happiness and Consolation of living this year, seeing me ready to do this, have been well pleased to leave to me alone the charge of gathering information of all that has happened here since the last news that they sent Your Reverence. I have Consented to their wish all the more willingly, since I thought that I would have, by this means, a finer opportunity of doing Justice to the labors of these two very accomplished missionaries. For I must, at the outset, avow that I have been wonderfully edified at the love and burning Zeal, sincere and disinterested, which they possess for the salvation of the souls which God has Entrusted to them; and at their constant and unwearying application in the use of all the means that a saintly ingenuity suggests to them.

" The algonquin Mission here has been Composed, this winter, of four different nations; that of the Kiskakons, who are Christians, is the most Important. They have comprised, altogether, about 1,300 souls,— which is a somewhat large number in these quarters, where the savages live so widely apart. I do not include, however, in this number those who have come in at different times and have made some stay here. The huron mission of tionontate, of which father piercon has charge, consists of 500 souls; There were but 300 during the winter, the

est la plus formée, et la plus proche de nostre Eglise de s^{t}. Ignace.

Je suis d abord obligé de dire que J'ay trouué dans cette mission quelque Chose qui m'a surprit y voyant vne Copie si aprochante de ces belles missions huronnes et Iroquoises qui sont au voisinage des habitations francoises a nostre Dame de Lorette, et au sault S^{t}. francois Xauier, ce qui est d'autant plus admirable qu'on n'a icy aucune ayde de celles qu'on a du Costé de quebecq et de montreal, et qu'on y trouue de grands obstacles pour l'establissement du Christianisme V. R. verra les progrés qui ont esté faicts pour former cette Eglise par ce que ie m'en vay dire en general de leur Conduite et par quelques actions particulieres que ie raporteray

Ils ont grand respect po^{9} les Jours destinés a la priere coe sont les dimanches et les festes qu'ils obseruent *particulierement* [ponctuellement]. En ces Jours les Chrestiens et les Catecumenes s'assemblent fort exactement, et en grand nombre dans l'Eglise. Il y a vn feruent Chrestien qui est officier perpetuel destiné po^{9} aduertir des Jours qu'on doit s'assembler. C'est luy qui prend aussi la parolle apres q. le pere leur a expliqué quelque point de nostre Creance et qui faict merueilleusement bien l'office de predicateur, il est apéllé communement l'officier de la foy. outre cet officier il y a deux chrestiens qui sont officiers trimestres, et qui ont soin de tout ce qui regarde les assemblées de la priere, et qui sont distinctes de deux autres qui doiuent faire la priere tout haut dans l'eglise. Il n'est pas possible de voir rien de plus exact que Ces officiers qui viennent trois ou quatre fois a la maison po^{9} scauoir l'heure ou elles doiuent faire leurs fonctions. Elles Courent

others having gone hunting with a part of their families. These two missions are three-quarters of a league apart. I Begin by telling what I have noted regarding the huron mission, which is the most advanced, and nearest to our Church of st. Ignace.

"*And, first, I feel it necessary to say that I have discovered in this mission Something that has surprised me, seeing in it so close a Copy of the beautiful huron and Iroquois missions which are in the neighborhood of the french settlements, at nostre Dame de Lorette and at the sault St. francois Xavier; and it is all the more wonderful because, here, we have no such help as those missions receive from quebecq and montreal, and because here we meet with great obstacles to the establishment of Christianity.* Your Reverence will see the progress that has been made in the building-up of this Church, by what I am going to say of it in a general way concerning their Conduct, and by some particular incidents I shall relate.

" They hold in great respect the Days assigned to prayer, as sundays and feast-days, which they *especially* [scrupulously] observe. On those Days the Christians and the Catechumens assemble very punctually, and in large numbers, in the Church. There is a fervent Christian, who is a permanent officer, appointed to give notice of the Days on which they are to meet; it is he, also, who addresses the meeting after the father has explained some point of our Faith, and who fulfills, wonderfully well, the duty of preacher. He is commonly called 'the officer of the faith.' Besides this officer, there are two christians who are quarterly officers; they have charge of all that concerns assembling for prayer, and are distinct from two others who are to say the prayer aloud in the

par toutes les Cabannes pour porter les ordres et on leur obeit fort ponctuellement.

Dans ces assemblees le pere apres auoir Inuoqué le s^t^. Esprit en Chantant le veni Creator en leur langue et apres quelques autres prieres leur faict Vne Instruction apres laquelle les Catechumenes sortent, et les Chrestiens demeurent pour entendre la messe, ou les officiers de la priere, et deux autres encore qui sont nommées pour auoir soin du Chant font passer le tamps dans l'exercice Continuel de la deuotion. Les Chrestiens presentent par tour, tous les dimanches le pain benit a la messe auec 33 grains de pourcelaine pour Joindre leur offrande a celle q^9^ J. C. faict; et celle qui a presenté le pain Benit va ensuite presenter a tous les assistans vn de leurs plats d'escorce ou l'on donne quelques grains de pourcelain ou de rassade Chacun selon ses moyens et sa deuotion. on n'admet pas dans ces assemblées les scandaleux ce qui en faict Corriger plusieurs. Les Chrestiens s'assemblent deux autres fois durant le Jour. En vne de ces heures la, on faict Chanter vne espece de vespres, ou le Chant est Interrompu par des petites Instructions les non Chrestiens assistent a ces vespres; Il y a aussi vn temps particulier pour assembler les enfans.

Outre tous les dimanches tous les Chrestiens s'assemblent tous les Jeudys au soir po^9^ receuoir la benediction du s^t^. sacrement, le p. nouuel, ou moy, et quelque fois tous les deux venions de nostre mission algonquine a la maison po^9^ fauoriser leur deuotion. Dans cette ceremonie il se faict vne alternatiue de Chant entre les francois et les sauuages hurons qui a quelque Chose de bien deuot. Ils

church. It is impossible to witness anything more exact than the conduct of These officers, who come to the house three or four times to learn the hour when they are to perform their duties. They Run through all the Cabins to carry orders, and are very promptly obeyed.

"In these assemblies the father, having Invoked the holy Ghost by Chanting the 'veni Creator' in their language and after a few other prayers, gives them An Instruction. After this the Catechumens leave, and the Christians remain to hear mass,—in which the officers of prayer, and two others as well, who are nominated to have charge of the Singing, make the time pass away in the Uninterrupted exercise of devotion. The Christians take turn in furnishing the blessed bread every sunday at mass, together with 33 porcelain beads, in order to Unite their offering with that which Jesus Christ makes; and he who has presented the Blessed bread goes afterward to hand to all assisting one of their plates of bark, in which a few beads of porcelain or colored glass are dropped by Each, according to his means and devotion. Scandalous livers are not admitted to these assemblies, which has been the means of Reclaiming many. The Christians assemble twice again during the Day. In one of these hours, they are made to Chant a sort of vespers, in which the Singing is Interrupted by short Instructions. The non-Christians assist at these vespers. There is also a special time for assembling the children.

"In addition to every sunday, all the Christians assemble every Thursday evening to receive the benediction of the blessed sacrament. Father nouvel, or I, or sometimes both of us, come from our

viennent pareillement tous les samedys po^{9} le salut qui se faict regulierement a l'honneur de la s^{te}. vierge, ou ils Chantent aussi alternatiuement auec les francois les litanies, et dans toutes les deuotions on n'obmet iamais la priere pour nostre tres grand monarque. Voil*a* l'ordre de toutes les sepmains pendant tout le Cours de l'année.

De plus ils redoublent leur deuotion selon les diferentes ocasions qui se presentent. Il y a tousjours vn nombre de Chrestiens Choisis qui se Confessent aux festes de tous les saincts, de noel de pasques et autres, et quelques vns se Communient auec grande deuotion.

Dans le s^{t}. temps de Caresme outre les exercices ordinnaires, les Chrestiens et les non Chrestiens s'assemblent les vendredys au matin pour entendre des disCours et des reflections morales sur la passion de Jesus Christ que le pere acompagne de quelque representation propre du mystere sur lequel il discourt, et a la fin les Chrestiens entendent la messe. Pour la sepmaine s^{te} c'est veritablement vne sepmaine s^{te}. pour eux, et les diuertissements et les Jeux publics que quelques algonquins Infidelles firent po^{9} lors non obstant nos opositions, coe ie diray parlant de nostre mission algonquine ne diminu*a*[erent] rien *en* [de] la deuotion de nos Chrestiens hurons, et J'eus bien de la Consolation de les voir adorer la Croix, le vendredy s^{t}. et assister a toutes les autres s^{tes}. ceremonies de cette sepmaine auec vn esprit de deuotion qui se rendoit senfible. Le s^{t}. Jour de pasques les Jeux s'estant faicts par les Infidelles a la porte de leur vilage. auec vn grand Concours de monde ils prirent a Cœur d'honnorer particuliereme^{t}. ce Jour

algonquin mission to the house, in order to assist their devotion. In this ceremony, there takes place an alternation of Singing between the french and the huron savages, which has about it Something very devotional. They come similarly every saturday for benediction, which takes place regularly in honor of the blessed virgin, at which they Chant the litanies again antiphonally with the french; and in none of the devotions do they ever omit the prayer for our most exalted monarch. Such is the order for every week Throughout the year.

" Moreover, they redouble their devotion agreeably to the different occasions which present themselves. There are always a number of Select Christians who Confess at the feasts of all the saints, christmas, and easter, and at other times; and some Receive communion with great devotion.

" During the holy season of Lent, besides the usual exercises, the Christians and non-Christians assemble on friday mornings to listen to some discourses and moral reflections on the passion of Jesus Christ, which the father accompanies with some appropriate representation of the mystery on which he is discoursing; and at the close, the Christians hear mass. As to holy week, it is truly a holy week for them, and the entertainments and public Games which some Infidel algonquins carried on at that time, notwithstanding our opposition,—as I shall mention when speaking of our algonquin mission,—in no wise lessened the devotion of our Christian hurons; and I had much Consolation in witnessing them venerate the Cross on good friday, and assist at all other holy ceremonies of that week with a spirit of devotion, visibly shown. On the holy Day of

po^{9} Contrequarrer le mespris qu'on en faisoit a leur grand regret. po^{9} eux depuis le dimanche de la passion iusques au lundy d'apres pasques ils s'interdisent toute sorte de diuertissement, et de festins, aux autres temps dans les festins et les dances qui sont si frequentes parmy les femmes huronnes Car pour les ho^{es}. ils ne dancent pas, les Chrestiennes ont Introduit beaucoup de modestie et de retenue, et mesme quelque Chose de pieux. Car d'ord^{re}. elles font leurs festins pour quelque motif de pieté, ou po^{9} remercier Dieu de quelque grace receue, ou po^{9} s'animer a mestre leur Confiance en luy; et les refrains dans leurs chansons que tout le monde doit repeter sont d'ord^{re}. ceux cy. Seigneur tu no^{9} donnes du bled en abondance ou bien, nous sommes affligés aye pitié de nous. Je vous fais scauoir que ie suis Chrestienne, que mon enfant est baptisé. J'espere d'estre Bien heureuse dans le Ciel obeissant [*sc.* obeissons — *Ed.*] a nostre pere, vn tel est vrayment nostre pere, et d'autres de cette nature.

Je Conclurray ce qui regarde la mission huronne par quelques actions particulieres qui pouront faire Juger de l'impression q^{9} peuuent faire nos verités chrestiennes sur l'esprit des sauuages Dabort que ie fus arriué icy ie leur vis faire l'offrende des premices de leurs fruits que Dieu leur auoit donné en abondence, Il ny eut personne qui voulust exempter de peur de faire tarir dans son champ cette source de benediction, *et quelques personnes qui n'auoient* [*que*] *peu ou n'auoient osé porter jusques au pied de l'autel leur offrende la faisoient porter par d'autres, ou venoient quelq^{9} autre Jour pour la presenter.* Le p. nouuel qui la receut ce Jour la donna la Benediction a ces nouueaux

easter, Games having been instituted by the Infidels at the gate of their village, amid a great Concourse of people, our Christians took it to Heart to honor that Day in a special manner, by way of Counteracting the contempt that, to their great regret, was put upon it. As for themselves, from passion sunday to the monday after easter, they refrained from every kind of amusement and festivity. At other times, in the festivities and dances which take place so frequently among the huron women,—for, as regards the men, they do not dance,—the Christians have Introduced much modesty and reserve, and even Something of piety. For usually they celebrate these festivities from some motive of piety, or to thank God for some favor received, or to encourage one another to put their Trust in him; and the refrains of their songs, which all are to repeat, are usually these: 'Lord, thou givest us grain in abundance;' or else, 'We are afflicted; have pity on us;' 'I would have you know that I am a Christian, that my child is baptized;' 'I hope to be Happy in Heaven;' 'Let us obey our father;' 'Such a one is truly our father,'—and others of that nature.

"I shall Conclude that which concerns the huron mission with some special actions which will enable you to Judge of the impression which our christian truths can make on the minds of savages. As soon as I arrived here, I saw them make the offering of the first-fruits of the harvest, which God had given them in abundance. There was no one who wished to be exempt, lest he should dry up in his field the source of blessing; *and some who had little, or who had not dared to carry their offering to the foot of the altar, had it taken by others, or came some other Day to present*

epies de bled et ensuite apres vn petit discours que le p. pierçon leur fit sur ce subjet, ils chanterent des Cantiques d'actions de graces a Celuy de qui ils Confessoient auoir receu cette abondance de bled auec lequel ils se sont enrichis des petits thresors des estrangers qui estoient icy pendant l'hyuer, ou qui venoient des enuirons pour traicter auec nos hurons.

Tous nos sauuages mais particulierement les hurons font paroistre qu'ils ont vne estime particuliere po^{9} le mistere tout aymable de la naissance de nostre seigneur J. C. J'en ay veu donner de bonnes preuues a ceux cy. Ils exhortoient eux mesmes le pere long temps auant la feste de disposer toutes choses po^{9} la faire celebrer le plus solemnelement qu'on pourroit—Ils enuoyerent leurs enfans pour chercher ce qui pourroit seruir a faire vne grotte ou l'on deuoit faire vne representation du mistere, et ie pris plaisir d'entendre vne petite fille qui ayant porté auec grand soin vn beau gazon dit qu'elle l'auoit faict dans la pansée, et l'esperance que l'on Coucheroit sur ce gazon le petit enfant Jesus. Nos bons Chrestiens firent des preparatifs plus solides, Car ils se confesserent tous. et ceux a qui on permit de se Communier le firent fort deuotement a la messe de minuit. La grotte qui estoit fort deuote fut Incessament visitée et se servit vne Chose fort longue mais tres belle d'exprimer leurs sentimens coe ils les expriment eux mesmes parlant au diuin enfant. pour le Comble de leur deuotion ils souhaitoient que l'enfant Jesus leur fit la grace de leur rendre la visite estant porté par leur vilage, mais coe ils croyoient s'en estre rendus Indignes par quelques choses qui

it. Father nouvel, who received it that Day, Blessed these new ears of corn; and then, after a short address that father pierçon made them on the subject, they chanted some Canticles as thanksgivings to Him from whom they Acknowledged having received this abundance of corn. By its means they have enriched themselves with little treasures from some strangers who were here during the winter, or who came from the surrounding country to traffic with our hurons.

"All our savages, but especially the hurons, profess to have a special esteem for the all-endearing mystery of the birth of our lord Jesus Christ. I have seen some notable proofs of this given by these latter; they themselves entreated the father, long before the feast-day, to make arrangements so as to celebrate it in the most solemn manner possible. They sent their children to seek for what could be used in constructing a grotto, in which they were to make a representation of the mystery; and I took pleasure in hearing a little girl who, having brought with much care a beautiful sort of grass, said that she had done it in the thought and hope that the little infant Jesus might be Laid upon that grass. Our good Christians made some more serious preparations, For they all confessed; and those to whom permission was given to receive Communion, did so very devoutly, at the midnight mass. The grotto, which was well fitted to inspire devotion, was Incessantly visited; and it rendered a very pleasing although rather protracted Service,—to draw from them the expression of their feelings as they themselves express them, when addressing the divine child. As a Climax to their devotion, they asked

s'estoit passées, ils tindrent de grands Conseils, et pr*end*[i]rent de grandes precautions po^{9} obtenir cette faueur de leur missionnaire. la Chose fut acordée et en l'executa le Jour de l'epiphanie d'une maniere qui me paroit digne d'estre escrite, po^{9} moy J'en fus fort touché.

Ils voulu*e*rent donc pour l'execution de leur dessein imiter ce qu'auoient faict autres fois ces trois grands Capitainnes estrangers qui vindrent reconnoistre et adorer Jesus Christ dans la Creche, et l'allerent ensuite precher dans leur pays. tous les hurons et les Chrestiens, et les non Chrestiens se diuiserent en trois bandes selon les diferentes nations qui forment leur vilage, et ayant Choisi leurs Chef cha*s*cun de sa nation ils leur fournirent la pourcelaine dont ils deuoit faire vn present a l'enfant Jesus. tout le monde s'adjusta le mieux qu'il put, les trois Capitaines auoient chascun vn sceptre en main ou estoit ataché le present, et vn beau tour de teste qui leur seruoit de couronne. Chasque bande prit vn poste different, le signal de la marche leur ayant esté donné au son de la trompete, ils escouterent ce son coe vne voix qui les Inuitoit d'aller voir et adorer vn enfant dieu nouuelement né, et d abord la 1re. bande se mit en marche conduite par vne estoille atachée sur vn grand estandart de Couleur de bleu Celeste, et ayant en *suite* [teste] leur Capitaine deuant qui on portoit sa banniere, La 2de. troupe voyant marcher la premiere leur demanderent [tout haut] quel estoit le dessein de leur voyage et l'ayant apris ils se Joignirent a eux ayant aussi pareillement leur chef en teste auec sa baniere. La 3^{e}. troupe plus aduancée sur le Chemin fit coe la seconde et l'une a la

that the infant Jesus should do them the favor of visiting them, by being carried through their village. But, as they thought that they had rendered themselves Unworthy of this by some things that had taken place, they held grand Councils and took great precautions to obtain this favor from their missionary. The Matter was conceded to them, and carried out on the Day of the epiphany in a manner that seems to me worthy of being recorded. For my part, I was much touched by it.

They desired, then, in execution of their design, to imitate what in other ages had been done by the three great stranger Captains, who came to confess and adore Jesus Christ in the Manger, and afterward went to preach him in their own country. All the hurons, Christians and non-Christians, divided themselves into three companies, according to the different nations that constitute their village; and, after Choosing their Chiefs, one for each nation, they furnished them with porcelain, of which they were to make an offering to the infant Jesus. Every one adorned himself as handsomely as he could. The three Captains had each a scepter in his hand, to which was fastened the offering, and wore a gaudy head-dress in guise of a crown. Each company took up a different position. The signal for marching having been given them at the sound of the trumpet, they heeded the sound as that of a voice Inviting them to go to see and adore an infant God new-born. Just as the 1st company took up their march,—conducted by a star fastened to a large standard of the Color of Sky-blue, and having at the *rear* [head] their Captain, before whom was carried his banner,—The 2nd company, seeing the first marching, de-

fil*l*e de l'autre s'en vindrent et entrerent dans nostre Eglise, l'estoille s'estant arestée a la porte, et les 3 chefs s'estant dabord prosternés, et ayant mis leurs Couronnes, et leurs sceptres au pied de la Creche de l'enfant Jesus, Ils firent leurs Compliments et leurs presents a leur sauueur faisant vne protestation publique de la soubsmission et de l'obeiss^{ce}. qu'ils vouloient luy rendre, demandant la foy po^{r} ceux qui ne l'auoient pas, la protection po^{r} toute leur nation et po^{r} toute cette terre et enfin le priant d'agréer qu'on le portat dans leur village dont ils vouloient qu'il fut le maistre. Je fus employé po^{r} porter la petite statue du diuin enfant qui estoit fort deuote. Je la tiray de la grotte et de son berceau, et la mis sur vn beau linge. tout le monde parut touché, et Couroit a la foule po^{r} voir de plus pres le s^{t}. Enfant. Nos hurons sortirent de l'eglise dans le mesme ordre qu'ils y estoient veneus, ie venois apres eux portant la petite statue precedée de deux francois portant vn grand estandart ou estoit representé l'enfant Jesus auec sa s^{te}. mere. tous les algonquins et particulierement les chrestiens qui auoient esté inuités po^{r} assister a cette action de pieté venoient apres et acompagnoient l'enfant Jesus. on marcha donc dans cet ordre vers le vilage Chantant les litanies de la vierge, et on alla dans vne *la* Cabane de nos hurons ou l'on auoit preparé vn logement a Jesus auec le plus de decence qu'on put. La, on fit des actions de graces; et des prieres conformement a leur deuotion, et le diuin enfant fut reconduit a l'eglise, et remis *en* [dans] la grotte. Les Chrestiens algonquins furent en suite inuités a vn festin par les Chrestiens hurons ou ils s'exhorterent mutuelement

manded of them [aloud] the object of their journey; and on learning it, they Joined themselves to them, having in like manner their chief at their head with his banner. The 3rd company, more advanced on the Road, did as the second; and, one after another, they continued their march, and entered our Church, the star remaining at the entrance. The 3 chiefs, having first prostrated themselves, and laid their Crowns and scepters at the feet of the infant Jesus in the Cradle, offered their Congratulations and presents to their savior. As they did so, they made a public protestation of the submission and obedience that they desired to render him; solicited faith for those who possessed it not, and protection for all their nation and for all that land; and, in conclusion, entreated him to approve that they should bring him into their village, of which they desired he should be the master. I was engaged in carrying the little statue of the divine infant, which inspired great devotion; I took it from the grotto, and from its cradle, and carried it on a fine linen cloth. Every one seemed touched, and Pressed forward in the crowd, to get a nearer view of the holy Child. Our hurons left the church in the same order in which they had come. I came after them, carrying the little statue, preceded by two frenchmen bearing a large standard, on which was represented the infant Jesus with his holy mother. All the algonquins — and especially the christians, who had been invited to assist in the pious function — followed, and accompanied the infant Jesus. They marched, then, in that order toward the village, Chanting the litanies of the virgin, and went into a Cabin of our hurons, where they had prepared for

a obeir a J. C. qui estoit veritable maistre du monde. *Apres ce festin ou les hurons ne mangerent pas selon leur Coustume, il s'en fit vn autre en particulier po⁹ tous les hurons Chrestiens, et non Chrestiens dressé par les officieres de tour et ce festin fut precedée d'une dance selon leur coustume qui ne se faisoit que pour le Conjouir de la grace qu'ils auoient receüe par la Visite que l'enfant nouuelement né auoit rendeu a leur village. cette dance ne se faict que par les femmes coe J'ay dit qui se rengeant sur deux lignes paralleles aux deux Costés d'une Cabane ayant en main vne espece de Cliquette. Celles qui sont officieres commancent la Chanson, et la danse, elles ont quelques mots ausquels elles donnent vn de leurs airs et qui sont les refrain de leur Chanson que tout le monde doit repeter sur le mesme air. pendant que Celle qui a Commencé Continue sa Chanson conformement aux parolles qui luy ont serui de refrain variant neantmoins fort souuent l'ayr, elle Court et se remue entre les deux rangs d'une maniere estrange, mais ou il n'y a rien contre la decence, coe autres fois particulierement dans ces occasions ou ils [elles] pretendent honnorer Dieu, et les autres repetant par certains interualles les parolles qui seruent de refrain et qui expliquent l'intention de celle qui dance, font sonner leurs Cliquetes remuerent tantost vn pied tantost l'autre par Certaines mesures sans sortir de leur place. Lors qu'il se dit dans la Chanson quelq⁹ mot qui leur plaict elles redoublent le bruit de leurs cliquettes et des cris de Joye. Chascune faict a son tour de mesme que la premiere et il faut qu'elle aye vne refrain, et vne Chanson particuliere. Les refrains et les Chanson de ce jour n'estoient que louanges que actions de graces adressées tantost au s^t. enfant tantost a sa s^te. mere, et quelque fois aux missionnaires qui leur auoient procuré ce bien. Les femmes non Chrestiennes estoient*

Jesus a lodging, as appropriate as they could make it. There they offered thanksgivings and prayers, in accordance with their devotion; and the divine child was conducted back to the church and replaced in the grotto. The Christian algonquins were afterward invited by the Christian hurons to a feast, at which they exhorted each other to obey Jesus Christ, who was the true master of the world. *After this feast, at which, according to their Custom, the hurons did not eat, another and a special one was prepared for all the Christian and non-Christian hurons, spread by the officers in turn. This feast was preceded by a dance, as is their custom, whose sole object was that they might Rejoice together at the favor that they had received in the Visit which the new-born child had paid to their village. This dance is performed by the women only, as I said,— ranging themselves in two parallel lines at the two Sides of a Cabin, having in their hands a kind of Castanet. Those who are officers commence the Song and dance; they have some words to which they apply one of their airs, and these form the refrain of their Song which every one is to repeat to the same air. While the One who has Begun Goes on with her Song agreeably to the words which have served her for a refrain,— very often, however, varying the air,— she Runs and bustles about between these two ranks in a singular manner. In this there is nothing, as formerly, to violate decency, especially on occasions in which they claim to honor God. Meanwhile the others — repeating at certain intervals the words which form the refrain, and which explain the intention of the one who is dancing — sound their Castanets, and move sometimes one foot, sometimes the other, to Certain measures without leaving their places. When some word which pleases them occurs in the Song they redouble the noise of their castanets, and*

obligées de faire cõe les Chrestiennes au bonheur desquelles elles aspiroient; et plusieurs asseurement prennent la pensée dans ces occasions d'embrasser le Christianisme. Apres la dance et le festin tous les Chrestiens vindrent a l'eglise po⁹ receuoir la benediction du s^t. sacrement.

Il se fit le dimanche en suite vne prossession fort deuote de nos hurons Chrestiens vers le vilage des algonquins sur les glaces de nostre lac qui prit en ce temps la selon leur desir, et la priere qu'ils en auoient faicte po⁹ la Comodité de leur peche; on portoit en cette procession l'estandart ou estoit representée la s^te. maison de lorette et l'image de la Vierge mere portant son diuin fils. nous auions aussi dressé dans la Chapelle de la mission algonquine vne representation du mistere, et ainssi leur dessein estoient de venir saluer en ce lieu le s^t. enfant Jesus. Ils y viendrent chantant les litanies de la Vierge, et furent receues au bord du lac par les algonquins Chrestiens qui les acompagne*nt*[rent] a la Chapelle ou tout ensemble ils saluerent leur sauueur naissant chantant ses louanges alternatiuement Chascun en sa langue, et au sortir dela les algonquins Chrestiens firent festin aux hurons chrestiens, Et le Capitaine des Kiskakons portant la parolle dit que par ce festin on s'uniroit tous coe freres po⁹ obeir a Jesus et prier le diuin enfant de conseruer leurs enfans. Nos Chrestiens hurons firent encore vne procession apres pasques dans le temps que l'eglise celebre la feste de la s^te. Croix: mais parce que le motif de cette procession regarde en partie les algonquins, J'en diray quelque Chose en parlant de cette mission.

J'adjouste icy seulement que la douce satisfaction que reçoit le missionnaire de ces benedictions que

their cries of Joy. Each does, in her turn, the same as the first; and it is required of each that she have a special refrain and Song. The refrains and Songs of that day were but praises and thanksgivings — addressed sometimes to the holy child, sometimes to his holy mother, and, again, to the missionaries who had procured them such a benefit. The non-Christian women had, of course, to do as the Christians, to whose happiness they aspired; and many, assuredly, form the purpose, on these occasions, to embrace Christianity. After the dance and feast, all the Christians came to the church to receive the benediction of the blessed sacrament.

"On the following sunday, there took place a very devout procession of our huron Christians toward the village of the algonquins, over the ice of our lake — which froze at that time, agreeably to their wish, and to the prayer that they had offered up for the Accommodation of their fishery. They bore in that procession a standard on which was represented the holy house of loretto, and the Virgin mother carrying her divine son. We had also prepared, in the Chapel of the algonquin mission, a representation of the mystery; and so their design was to come to salute, in that place, the holy infant Jesus. They came there, chanting the litanies of the Virgin, and were received on the lake-shore by the algonquin Christians, who accompanied them to the Chapel; there, all together, they saluted their infant savior, chanting his praises alternately, Each in his own tongue. On leaving, the algonquin Christians made a feast for the huron christians, And the Captain of the Kiskakons declared in a harangue that, by that feast, they all united as brothers to obey Jesus, and to entreat the divine child to preserve their children.

dieu donne a ses trauaux n'est pas exempte d'amertume, et de Croix. Il y a encore vn bon nombre d'infidelles et de libertins; Il faut esperer que Dieu leur faira misericorde et leur ouurira les yeux aussi bien qu'aux autres.

Apres auoir dit ce qui peut faire Conceuoir quelque idée de l'estat de la mission huronne establie en ce lieu ie viens a la mission algonquine de laquelle J'auray donné toute l'idée qu'on en peut auoir lors q^{9} J'auray dit a V. R. ce qui s'est passé cette année et les choses dont J'ay esté tesmoin. Le p nouuel alla se loger sur la fin du mois de nouembre de l'année 1677 dans vne petite cabane d'escorce placée entre le vilage des KisKaKons, et le nouueau vilage des outaouaKs a ¾ [trois quarts] de lieues de la *mission* [maison] ou nous faisons ordinairement nostre sejour, et ou est l'eglise de s^{t}. Ignace qui sert po^{9} les hurons particulierement dans l'hyuer auquels temps nos algonquins ne pourroient s'assembler. Je m'y alay loger 8 ou 10 Jours apres, la veille de s^{t}. francois xauier. on croira put estre que le peu d'experience que J'ay de cette sorte de logement m'en faict exagerer l'incomodité, Si ie disois tout ce que nous y auons soufert; mais cela n'empechera pas qu'il ne soit bien veritable que la seule fumée sans parler des autres incomodités nous y a faict des peines plus grandes qu'on ne scauoit s'imaginer. nous auions dressé vne petite eglise d'escorce qui Joignoit nostre Cabane, et ou quand nous voulions fuir la fumée le froid ne nous permetoit pas d'y demeurer long temps. Elle fut dediée a s^{t}. francois de Borgia qui est le premier des superieurs de la Comp^{e}. qui a enuoyé des ouuriers euangeliques dans l'amerique, et

Our Christian hurons made still another procession, after easter, during the time in which the church celebrates the festival of the holy Cross; but as the reason for that procession concerns, in part, the algonquins, I will say Something about it when speaking of that mission.

" I will only add here that the sweet satisfaction which the missionary derives from these blessings that God gives to his labors is not without its bitterness and Cross; there are still a great many heathens and libertines. We must hope that God will show mercy to them and open their eyes, as well as those of others.

" After having said what will serve to Give some idea of the condition of the huron mission established in this place, I come to the algonquin mission, of which I shall have given as full an impression as can be gathered when I have told Your Reverence what has taken place this year and what I have witnessed. Father nouvel took a lodging, at the close of the month of november in the year 1677, in a small bark cabin, situated between the village of the Kiskakons and the new village of the outaouaks. It was distant *3/4* [three-quarters] of a league from the *mission* [house] in which we usually live, and where the church of st. Ignace stands, which does service for the hurons, especially in winter, at which time our algonquins cannot assemble. I took up my abode in it 8 or 10 Days after, on the vigil of st. francis xavier. It would perhaps be thought that the little experience I have of this sort of habitation makes me exaggerate its discomfort, were I to tell all that we have suffered in it; but that would not prevent its being quite true that the smoke alone, not to

depuis ce temps la nos sauuages algonquins l'ont Inuoqué dans leurs prieres coe le patron particulier de cette mission.

Apres ces Commancements, la Chapelle fut fort frequentée, et no^{9} estions obligés de faire prier sans relache ceux qui se presentoient par bandes ou quelque fois en particulier depuis le Commancement du Jour Jusques a la nuit, et quelques vns auroient voulu qu'on les eut faicts prier mesmes *Jusques a* bien auant dans la nuit auant qu'ils allassent se Coucher. nous auions beau faire des reglements et destiner vn Jour pour vn vilage, et vn Jour po^{9} l'autre, et determiner les heures de la priere, il faloit ceder a leur douce violence. Cette ferueur n'estoit pas egalle en tout le monde, et ne venoit pas put estre en tous d'une volonté portée a embrasser nostre s^{te}. foy, mais l'exemple des vns atiroit les autres, et dieu en scaura tirer en son temps le bien qu'il en pretent.

Les Jeunes garcons et les Jeunnes filles Baptisées estoient les plus empressés et les plus assidus; on les entendoit s'inuiter les vns les autres a la priere, et nous auions beau leur dire que ce n'estoit pas l'heure, Mais nous disoient-ils ie n'ay pas prié d'aujourd'huy ou ie n'ay prie qu'une fois, ou bien il y a vn Jour que ie n'ay prié.

Ce en quoy la diuine Prouidence m'a paru plus merueilleuse a l'endroit de ces Jeunes enfants, c'est dans le baptesme que quelques vns ont receu; Car manifestement dieu Conduisoit les choses d'une maniere qui tient du miracle po^{9} le salut eternel de ces petites creatures. Deux femmes qui auoient esté extremem^{t} paresseus a porter leur enfans a

speak of other discomforts, has caused us more distress than can be imagined. We had erected a small bark church Adjoining our Cabin, in which, when we wished to escape the smoke, the cold would not permit us to remain long. It was dedicated to st. francis de Borgia, who was the first of the superiors of the Society who sent gospel workers into america;[6] and since that time our algonquin savages have Invoked him in their prayers, as the special patron of that mission.

"After these Beginnings, the Chapel was much frequented, and we were obliged to permit those who came in companies, or sometimes singly, to go on praying uninterruptedly from Day-dawn To evening; and some would have wished to be allowed to pray even far into the night, before going to Rest. In vain did we make rules, reserving one Day for one village, and another for another, and setting the hours of prayer; we had to yield to their gentle violence. This fervor was not equal in every case, and did not proceed, perhaps, in all from a will disposed to embrace our holy faith, but the example of some attracted others; and God will know how to draw from it in his own time, the good which he intends therein.

"The Young boys and girls who had been Baptized were the most earnest and assiduous. We heard them inviting one another to prayer, and we had in vain told them that it was not the hour. 'Why,' they would say to us, 'I have not prayed to-day;' or, 'I have prayed only once;' or else, 'It is a Day since I last prayed.'

"That in which the divine Providence has appeared to me still more admirable, in regard to these

l'eglise ou on les baptise quand on le put comodement, les porterent en diuers temps lors que le pere qui les auoit souuent aduerties ne s'en souuenoit presq^{9} plus. Ils furent portés et baptisés apres midy et moururent le soir sans qu'on eut pensé q^{9} leur mort fut si prochaine. vn de ces enfans apartenoit a vne veufue qui s'estoit laissée desbaucher et ainssi estant d'ailleurs Infidelle elle ne se mettoit pas beaucoup en peine du salut de son enfant, et ce qui est plus remarquable vn ho^{e}. Infidelle qui auoit deux femmes et qui estoit vn grand desbauché l'auoit fort exhortée a ne pas tarder dauantage a porter son enfant po^{9} estre baptisé. vne autre fois que le pere fermoit la porte de l'eglise pour s'en aller a nostre maison de s^{t} Ignace ou no^{9} no^{9} estions desja retires apres auoir passé l'hyuer dans cette mission de s^{t}. francois de Borgia vne petite fille vint se presenter pour demander a prier Dieu. Le pere luy dit qu'elle venoit trop tard; Elle voulant l'obliger a luy ouurir l'eglise, luy dit ie suis bien aise de te dire que dans nostre Cabane il y a deux enfans qui sont nayt cette nuit. Le p. s'y fit Conduire, et les ayant baptisés parce qu'il n'esperoit pas de reuenir au vi/lage de quelques Jours, vn d'eux mourut la nuit suiuante. Vne femme qui estoit venue de manitoüalain et qui estoit fort oposée a la priere mourut soudam^{t} son fruit estant mort dans son sein, il n'est pas croyable quelle instance firent en suite deux de ses petits enfans, vn garcon de 7 a 8 ans et vne fille plus agée po^{9} obtenir le baptesme qu'il falut en fin leur accorder.

Ce n'est pas seulement parmy les enfans que l'on remarque la protection de Dieu, et les effets de sa

Young children, has been in the baptism which some have received; For God evidently Directed things for the eternal salvation of these little creatures, in a way that was miraculous. Two women, who had been extremely negligent in bringing their children to the church, where baptisms take place at certain convenient periods, brought them at other times, when the father, who had often warned them, had almost forgotten the matter. They were brought and baptized in the afternoon, and died in the evening, no one suspecting that their death was so near at hand. One of these children belonged to a widow, who had permitted herself to become dissolute; and thus, being moreover an Infidel, she had not troubled herself much about the salvation of her infant. What is more remarkable, an Infidel man, who had two wives, and was very dissolute, had earnestly exhorted her not to delay any longer to bring her infant to be baptized. On another occasion, when the father was closing the door of the church to leave for our house of st. Ignace,—whither we had already betaken ourselves, after spending the winter in this mission of st. francis de Borgia,—a little girl came to ask if she might pray to God. The father informed her that she had come too late. She, intending to compel the father to open the church, said to him: 'I am very glad to tell thee that in our Cabin are two infants, born this night.' The father Went with her to the place; and, having baptized them, for he did not expect to return to the village for some Days, one of them died the following night. A woman who had come from manitoualain, who was strongly opposed to prayer, died suddenly, her offspring having died in her womb. It

grace. Il y a eu parmy nos algonquins pres de 140 baptisés cet hyuer, et de ceux la il y est a eu 20 d'adultes de tout age, et de tout sexe. Nous auons baptisé trois hoes. de la nation des outaouaks agés de 50 a 60 ans ou d auantage qui ont faict ouurir les yeux a Ceux de cette nation. *Ils ont bientost apres leur baptesme donné vne bonne preuue de leur fidelité a la grace du baptesme dans vne occasion fort Chatouilleuse. Vn de ces trois s'estant trouué en danger de perir sur les glaces de nostre lac, et ayant esté pleuré coe mort, estant de retour a sa Cabane, dit au pere qui le visitoit on m'a pleuré coe mort mais tu aurois raison de pleurer plus que tous les autres si ie fusse mort sans estre baptisé apres t'auoir demandé le baptesme si souuent, qui luy fut ensuite acordé. les trois sauuages pressent po9 faire baptiser leur famille. J'ay veu Baptiser quelques autres personnes, et surtout quelques vielles femes qui auoient eu autresfois bien de l'horreur po9 le baptesme. Il me semble q9 ie n'aurois sceu desirer de meilleures dispositions qu'elles auoient po9 ce sacrement. Les principaux des Kiskakons et les plus anciens sont presq9 tous Baptisés, et font hautement profession de la foy. Ils exhortent Continuellement leur Jeunesse dont vne partie ont esté baptisés estant petits enfans, de proffesser leur Christianisme. Le Chef le plus Considerable de cette nation apres s'estre Confessé po9 se disposer a la 1re. Communion a pasques lequel auoit demandée depuis long temps, alla en suite de son propre mouuement assembler les vieillards Chrestiens, et po9 auoir occasion de leur parler il leur distribua tout ce qu'il auoit de petun francois qu'ils estiment si fort parmy eux, s'en despouillant volontiers po9 les exhorter tous a se Confesser en cette feste de pasques ou tous les Chrestiens le font, et a porter toutes les personnes de leurs cabanes a se*

is incredible what entreaty was made by two of her little children — a boy of 7 or 8 years and a girl older — to obtain baptism, which at last we had to grant them.

" It is not only among children that the protection of God and the effects of his grace have been noticed. Among our algonquins nearly 140 have been baptized this winter; and of these 20 were adults, of all ages and both sexes. We have baptized three men of the nation of the outaouaks, aged 50 or 60 years or more, who have opened the eyes of this nation. *Shortly after their baptism, they gave, on a very Critical occasion, full proof of their fidelity to the grace of baptism. One of the three had been in danger of perishing on the ice of our lake, and was bewailed as one dead. When he returned to his Cabin, he said to the father who was visiting him: 'They have wept for me as for one dead; but thou wouldst have had reason to weep more than all the others, had I died without being baptized, after having so often solicited baptism;' it was thereupon accorded him. These three savages made an urgent appeal for the baptism of their families. I have seen some other persons Baptized, and especially some old women, who had formerly felt much aversion to baptism; it seems to me that I could not have desired better dispositions than they manifested for this sacrament. The chiefs of the Kiskakons, and the older people, are nearly all Baptized, and make a fervent profession of their faith. They are Continually exhorting their Young people, of whom part have been baptized in childhood, to make profession of their Christianity. The most Influential Chief of this nation, after having Confessed in preparation for 1st Communion at easter, which he had long solicited, of his own accord went to assemble the old Christians, that he might have an*

Confesser aussi, leur disant que c'est le meilleur moyen po⁹ establir le bon ordre parmy eux. Il a eu de grandes prises auec le chef des outaouaKs venus de manitulain qui luy ont reproché assés souuant en plain Conseil de toutes les nations qui se trouuoient icy assemblees qu'il n'auoit d empressement et ne faisoit de Cry ny de reglement que pour la priere, et on l'apelle ordinairement Capitaine Robe noire. toute la nation s'est interessée po⁹ soutenir leur Chef, et ont faict gloire de se dire priants, et les autres n'ont emporté de ces querelles que de la honte. Les plus oposés a la priere sont les outaouaKs du sable. Et ainsy ce braue Jeune hoᵉ. nomé Joseph chiKabisKisi fils du defunt Capitaine de cette nation est d autant plus louable qu'il faict vne plus haute proffession du Christianisme non obstant la persecution continuelle que luy font ceux de sa nation. Il est particulierement remarquable po⁹ l'amour qu'il a po⁹ la Chasteté.

Nous auons passé l'hyuer auec ces feruents Chrestiens le plus sainctemᵗ qu'il nous a esté possible. Les dimanches et les festes estoient obseruées; sur tout on a taché de leur donner le plus d'estime qu'on pu de la sᵗᵉ. messe que les Infidelles ont apellé en leur langue manotchitigans coe qui diroit, vn Instrument a honnorer le grand esprit. on y a presenté le pain benit tous les dimanches, et on y a faict presque tout ce qu'on y pourroit faire dans vne parroisse formée tous les Samedys a la pointe du Jour le p. parcouroit le vilage faisant le Cry po. leur anoncer la feste, et prenoit occasion de publier et faire entendre a Ceux qui esuitoient de venir a l'eglise nos verites chrestiennes acomplissant ainssi a la lettre ces parolles que dit nostre seigneur (predicate super tecta) le tambour les aduertissoit encor le soir, et la Cloche les assembloit le matin. on a taché de leur donner quelque idée de toutes les

opportunity of speaking to them. He distributed among them all that he had of some french tobacco, which they so highly prize, willingly depriving himself of it that he might exhort them all to Confess on that easter festival, at which all Christians do so, and also to bring all the persons in their cabins to Confess, telling them that it was the best method of establishing good order among them. He has had several lively encounters with the chief of the outaouaks who have come from manitulain, who often, in full Council of the nations who were assembled here, cast at him the reproach that he had no zeal, and made neither Publication nor ordinance, except for prayer; and they commonly called him 'Captain black Gown.' The entire nation have made it their business to sustain their Chief, and have gloried in calling themselves 'those who pray;' while the others have reaped from these quarrels nothing but shame. Those most opposed to prayer are the outaouaks of sable. This brave Young man, named Joseph chikabiskisi, son of the deceased Captain of this nation, is therefore so much the more to be commended, since he makes a loftier profession of Christianity notwithstanding the continual persecution to which those of his nation subject him. He is specially remarkable for his love of Chastity.

"We have passed the winter with these fervent Christians in the most holy way that was possible to us. The sundays and feast-days were observed. Above all, we have tried to impart to them the greatest esteem we could for the holy mass, which the Infidels have styled, in their language, 'manotchitigans'—as we would say, 'an Instrument for doing honor to the great spirit.' The blessed bread has been offered at it every sunday, and nearly everything done here that could have been effected in a well-directed parish. On every saturday, at break of Day, the father has gone through the village making public Proclamation to

festes que l'eglise celebre en ce temps la et surtout de la natiuité de nostre seigneur coe J'ay dit, et nos sauuages se souuiendront longtemps de ce qui fut faict a cette occasion. Ils estoient desja fort preocupés de l'estime que tous les Chrestiens deuoient auoir po^9 ce mistere, et nous demandoient presq a tout moment long temps auant la feste quand est ce que Jesus naistroit.

Je finiray par vne Chose qui arriua sur la fin de nostre hyuernem^t. auant q^9 de nous retirer dans nostre maison de s^t. Ignace nous prismes le dessein de planter vne Croix, po^9 satisfaire la deuotion des KisKaKons qui auoient souuent tesmoigne Leur desir d'en voir vne plantée a leur vilage, po^9 seruir de marque de l'estime qu'ils font pour la priere, et de la protection qu'ils esperent par les merites de Jesus Christ qui est aussi bien mort po^9 eux q^9 po^9 les francois et le reste des hommes.

Le p nouuel leur ayant proposé nostre dessein ils en furent fort ayses, et en parlerent en suite dans leur Conseil afin de prendre des mesures po^9 l'execution. Dans ce Conseil il eschapa a vn des principaux qui n'estoit pas Chrestien de dire a quoy seruiroit cette Croix, vn autre de leurs chef diferent de ce luy dont J'ay parlé; releua si bien cette parolle que l'autre demeura muet. Il faut aussi demander luy dit il a quoy no^9 sert la priere, a quoy nous seruent les robes noires, a quoy no^9 seruent les francois, et toutes les comodites et aduantages que no^9 auons receues auec la priere. Il vint en suite nous tesmoigner l'amertume de Cœur qu'il auoit de ce qu'il s'estoit trouué vne personne qui auoit osé dire a quoy seruiroit la Croix. Il n'est pas croyable combien ce bon ho^e. ressent tout ce qu'il se faict de contraire a la priere. C'est vn homme d'une probité qui luy semble naturelle et a qui il ne manquoit que le Christianisme po^9 en faire vn ho^e. parfaict. on nomma

announce to them the feast. He has also used that opportunity to announce publicly our christian truths to Those who avoided coming to church, and to make such understand them,—fulfilling to the letter the words spoken by our lord: 'Predicate super tecta.' The drum apprised them again in the evening, and the Bell assembled them in the morning. We have tried to give them some idea of all the feasts which the church celebrates at this season, and above all of the nativity of our lord, as I have said; and our savages will long bear in remembrance what was done on that occasion. They were already much taken with the importance which all Christians attach to this mystery, and repeatedly asked us, long before the feast, 'When will Jesus be born?'

"I shall close with a Circumstance which happened at the end of our wintering. Before we withdrew to our house of st. Ignace, we formed the design of planting a Cross, to satisfy the devotion of the Kiskakons, who had often expressed The desire to see one set up in their village, as a mark of the esteem which they have for prayer, and of the protection which they hope for from the merits of Jesus Christ, who died for them as well as for the french and the rest of mankind.

"Father nouvel having placed before them our project, they were much pleased with it and afterward spoke of it at their Council, that they might take measures for carrying it into execution. At that Council one of the chiefs, who was not a Christian, hazarded the query: 'Of what use is this Cross?' Another of their chiefs, unlike him of whom I have spoken, took up this remark so warmly that the other remained dumb. 'One might as well ask,' said he to this man, 'of what use is prayer to us? of what use are the black gowns to us? of what use are the french, and all the comforts and advantages that we have received

vne personne qui faisoit Couper et porter l'arbre, ceux qui y furent emyloyés firent cella bien agreablement. vn Jeune homme des outaouaKs dont pleusieurs prennoient aussi volontiers part a cette action fit adroitement vne lance et vne esponge po⁹ mieux representer le mistere de la mort de J. C. et acompagner la Croix de cest embellissement no⁹ la plantasmes le samedy auant le dimanche de la passion apres l'auoir benite le plus solemnelement qu'il nous fut possible. Celuy qui auoit la Commission de faire tout ce q⁹ no⁹ desirerions en ce rencontre, s'estoit promis de faire mettre la Jeunesse soubs les armes po⁹ honnorer la Croix, la Jalousie empecha qu'il ne fut obei. Il n'y eut que quelq⁹ francois et luy deusieme des sauuages qui fissent honneur a la Croix par la descharge de leurs fusils, Ils furent pourtant tous presents a cette action de pieté et les infidelles se Joignirent aux Chrestiens po⁹ adorer la Croix. ce soir les mesmes deux sauuages Infidelles vindrent nous trouuer, et apres no⁹ auoir tesmoigné qu'ils estoient bien ayse qu'on eut planté cette Croix, et qu'ils estoient fachés que leur Jeunesse ne l'eut pas honnorée par la descharge de leurs fusils, ils adjousterent qu'ils venoient po⁹ no⁹ aduertir que plusieurs personnes estoient surprises de voir cette lance et cette esponge atachées a la Crois, ce qu'on n'auoit pas remarqué dans les Croix qui sont aux terres que les francois habitent. tu diras que ie parle mal disoit vn de ceux-la et que ie ne suis pas Capable de parler de ces Choses parce q⁹ J'ay deux femmes. Il est vray que c'est le seul empechement que J'ay po⁹ embrasser le Christianisme: mais ie ne fais que raporter les sentiments de quelques vns des plus considerables de toutes les nations qui sont icy assemblées et qui croyent que cette lance marque que les Iroquois nous doiuent faire perir bien tost, et que Jesus no⁹ va liurer entre les mains de nos ennemys.

with prayer?' He came to us afterward to express the bitterness of Heart that he felt at encountering a person who had dared to say, 'Of what use is the Cross?' It can scarcely be believed how much this good man resents all that is done against prayer. He is a man possessed of an uprightness that seems natural to him, and lacks only Christianity to become a perfect man. We singled out a person to Cut and bring the tree. Those who were engaged in the work set about their task with much pleasure. A Young man of the outaouaks — many of whom took also a willing share in this act — cleverly made a lance and sponge, the better to represent the mystery of the death of Jesus Christ, and to set off the Cross by this embellishment. We planted it on the saturday before passion sunday, after having blessed it with all possible solemnity. He who was Commissioned to do all that we desired done on this occasion, had resolved to have the Young men placed under arms, in honor to the Cross. Jealousy came in the way of his being obeyed. There were only a few frenchmen, himself, and another savage who honored the Cross by a volley from their guns. All, however, were present at the pious act, and the infidels Joined with the Christians in venerating the Cross. That evening, the same two Infidel savages came to us; and, having expressed their pleasure at the planting of the Cross, and their regret that their Young men had not honored it by the discharge of their firearms, they added that they came to inform us that several persons were surprised at seeing the lance and the sponge attached to the Cross — features which they had not observed on the Crosses which are in lands where the french have settlements. 'Thou wilt say that I speak amiss,' said one of these, 'and that I am not Qualified to speak on these Matters, because I have two wives. It is true, and that is the sole obstacle

C'estoit la le langage des ennemys de la Croix que le demon abuse en leur perssuadant que c'est la Croix, et la mort de nostre Seigneur qui sont la Cause de la mort des ho^es. Nous aprismes encore a cette occasion vne Chose assés remarquable, qui est que les nadoissis font mourir sur la Croix ceux qu'ils prennent en guerre; Car ce sont en ce pays la le seule personne qu'on execute a mort; Ils presentent aussi a boire a leurs patians dans vn de leurs vases d'escorce ataché au haut d'une perche, ce qui doñe aussi vn pretexte a nos sauuages po^9 n'aymer pas la Croix parce que les nadoissis sont leurs ennemis. on tacha de disabuser ces pauures aueugles, et ils se retirerent satisfaits en apparence particulierement quand on leur eut dit que depuis 4 ans les hurons adorent toutes les années dans ce mesme Jour dans nostre eglise de S^t. Ignace vne Croix qui a tous ces Instruments qui ont serui a la passion de nostre Seigneur J. C. ce mesme soir les principeaux des KisKaKons dans vne de leurs assemblées dirent que les francois auroient raison d'estre mescontents d'eux, d'auoir faict si peu po^9 honnorer la Croix, et Conclurent q^9 si nous tesmoignions de l'agréer ils viendroient le lendemain pour reparer leur faute, et qu'ils fairoient en sorte que les autres nations se Joignissent a eux. Coe C'estoit le dimanche de la passion no^9 y consentismes po^9 auoir lieu de leur Inculquer nos misteres, mais nous ne pensions pas qu'on dust renouueller en effet ce Jour là, la passion de J. C. en renouuelent en quelque facon les mespris et les Insultes qu'il a souffert sur la Croix de la part des mescreans. a deux heures apres midy tout le monde se trouua assemblé; Le p. nouuel sortit de la Chapelle reuesteu de son surplis et precedé d un porte Croix auec quelques autres Jeunnes enfans chrestiens qui formoient vne espece de procession coe le Jour de la Ceremonie, ils

in the way of my embracing Christianity; but I state only the feelings of some of the most distinguished among all the nations who are here assembled, and who believe that that lance signifies that the Iroquois are soon to cause us to perish, and that Jesus is about to deliver us into the hands of our enemies.' That was the language of the enemies of the Cross, on whom the devil imposes by persuading them that it is the Cross and the death of our Lord that Cause death to men. We also learned, on this occasion, a somewhat remarkable Fact,—that the nadoissis put to death upon the Cross those whom they capture in war; For, in that country, these are the only persons whom they put to death.[7] *They also offer drink to their victims in a vessel of bark fastened to the end of a pole; this also affords our savages a pretext for disliking the Cross, because the nadoissis are their enemies. We tried to disabuse these poor, blind people, and they withdrew, apparently satisfied,— especially when we told them that for 4 years the hurons had venerated every year, on that very Day, in our church of St. Ignace, a Cross which has on it all the Instruments used at the passion of our Lord Jesus Christ. That same evening, the chiefs of the Kiskakons said, in one of their assemblies, that the french would have reason to be displeased with them for having done so little to honor the Cross; and Agreed that, if we would express our approval, they would come the next day to make amends for their fault, and would arrange that other nations should Join them. As It was passion sunday, we consented to this proposal, that we might have an opportunity to Inculcate in their minds our mysteries; but we little thought that we were to renew, in effect, that Day, the passion of Jesus Christ, through the renewal, after a fashion, on the part of some miscreants, of the contempts and Insults which he suffered on the Cross. At two*

s'alerent mestre d abord a genoux au pied de la Croix auec la plus grande partie des chrestiens et quelques catechumenes. quelques chrestiens hurons s'y trouuerent aussi auec leur missionnaire qui fit vne belle harangue sur ce sujet apres que l'on eut faict quelques prieres et qu'on eut chanté quelques hymnes po⁹ adorer la Croix, on fit deux descharges de fusils pour la saluer, a la premiere l'esponge fut frapée d'une balle, et a la seconde la lance fut iettée a bas percée de deux ou trois Coups si nous n'eussions faict paroistre sur le Champ nostre ressentiment plusieurs eussent faict vn subjet de raillerie de ce mespris qu'on venoit de faire des choses les plus s^tes^. de nostre Religion. Nous leur fismes donc conceuoir en peu de mots, mais fort l'indignité de l'action, et nous nous retirasmes dans la Chapelle asses brusq^t^. la porte fut d abord fermée a tout le monde. nos sauuages parurent Consternés, et nous ne pusmes pas no⁹ empecher de laisser entrer du moins dans nostre Cabanne, quelques vns des plus Considerables de toutes les nations qui venoient nous tesmoigner le deplaisir qu'ils auoient d'une Injure que no⁹ ressentions si fort. Je te le disois bien (me dit vn KesKaKon qui n'est pas encore Chrestien) que nous viuons en ce pays coe. des Chiens sans ordre ny regler Chascun tesmoignoit diuercement son desplaisir, la Jeunesse s'excusoit en disant ie n'ay pas esté du nombre de ceux qui ont faict voir qu'ils n'auoient point d'esprit dans l'impieté qu'ils viennent de Commestre. Les vieillards auroient vouleu que la Jeunesse de Chasque nation eut pris vn quartier diferent pour connoistre les Coupables, et po⁹ celuy qui auoit esté l'autheur de l'entreprise, et no⁹ estoit venus solliciter po⁹ no⁹ faire agréer qu'on rendit cest honneur a la Croix, il partit des l'heure mesme que l'action fut faicte, et s'en alla Couper au bois deux petits arbres, et luy auec ses freres trauaillerent tout ce soir a faire vne

o'clock in the afternoon, all the people had assembled. Father nouvel proceeded from the Chapel, vested in his surplice and preceded by a Cross-bearer, accompanied by some other Young christian children,— who formed a sort of procession, as on the Day of the Ceremony. They went, in the first place, to kneel at the foot of the Cross, in company with the greater number of the christians and a few catechumens. Some christian hurons were also present with their missionary, who made an eloquent address on the subject of the day. After they had said some prayers and chanted some hymns in veneration of the Cross, they fired two volleys as a salute to it. At the first volley, the sponge was struck with a ball; and, at the second, the lance was thrown down, struck by two or three Bullets. If we had not, on the Spot, manifested our resentment, the contempt that had just been shown for the most sacred thing of our Religion would have been, to many, an occasion for mockery. In few but strong words, we made them understand the infamy of the act, and we abruptly withdrew into the Chapel. The door was at once closed upon every one. Our savages seemed struck with Consternation, and we could not refrain from permitting to come into our Cabin at least a few of the most Distinguished men of all the nations, who came to us to express the mortification that they felt at an Insult which we had so deeply resented. 'I rightly told thee' (a Keskakon, who is not yet a Christian, said to me) 'that we live in this country like Dogs, without order or rule.' Each expressed, in various ways, his disapproval. The Youth excused themselves by saying, 'I was not of the number of those who have shown by the impiety they have just Committed, that they have no sense.' The old men would have wished that the Young men of Each nation had taken different locations, in order that the Guilty ones might be found out. And as for him

lance, et vne Eponge, et a remestre toutes choses dans le mesme estat qu'elles estoit auparauant. Nous trouuasmes le lendemain a la pointe du Jour que tout estoit racommodé: Et par ce que nous auions tesmoigné en quelq^9^ occasion que pour empecher les indecences qui pourroient se Commettre au tour de la Croix, il seroit bon de l'entourer d'une petite palissade, cela fut encor mieux executé que no^9^ n'aurions sceu le desirer. Lors qu'ils eurent acheué ce qui pouuoit seruir pour la Construction, et po^9^ l'ornement de la Croix; Les KisKaKons qui cet affrond touchoit plus particulierement vindrent en Corps dans nostre Cabanne portant vn Colier de porcelaine qui disoient; nous venons satisfaire a J. C. et l'apaiser condamnan^t^ et reparant l'insolence de ceux qui l'ont outragé, et priant les robes noires de luy faire agréer nostre satisfaction. Ils dirent beaucoup d'autres choses a Ce subjet d'une maniere qui estoit touchante et Consolente tout ensemble, et nous fusmes rauis de connoistre en cette occasion les sentimens de nos bons sauuages. nous respondismes a Celle que nous estions persuadés que cette reparation venoit d'un Cœur sincere plain d'estime et de reconnoissence po^9^ N. S. J. C. qui auoit sauué tous les ho^es^. en mourant sur la Croix, cest pourquoy nous Joindrions a eux po^9^ apaiser celuy que leur jeunesse auoit justement irrité. on Conuint po^9^ lors auec eux que tout le monde qui auoit esté present a l'affront seroit aussi present a la reparation, et qu'apres que les KisKaKons auroient presenté leur Colier a J. C. et que no^9^ l'aurions accepté en son nom les chefs des autres nations parleroient a leur tour tesmoignant que l'action de leur Jeunesse leur deplaisoit et exhortant tout le monde a honorer J. C. a sa Croix. Cela fut executé d'une maniere qui nous put faire dire justement (felix culpa etc.) car de cette Insulte faicte a la Croix, il en est reueneu plus de

who had been the promoter of the enterprise, and had come to entreat us to approve that this honor should be paid to the Cross, he set out at the very hour when the act was committed and went into the woods to Cut two small trees; and he and his brothers worked all that evening in making a lance and a Sponge, and in restoring everything to the same condition in which it had been before. We found, the next day at Dawn, that all had been mended; And, as on one occasion we had pointed out that, in order to prevent the indecencies that might be Committed around the Cross, it would be wise to enclose it by a small palisade, that was carried out even better than we could have desired. When they had finished what would serve for the Construction and adornment of the Cross, The Kiskakons, whom the affront more particularly affected, came in a Body into our Cabin, bearing a porcelain Collar, and said: 'We come to make amends to Jesus Christ, and to appease him, condemning and making reparation for the insolence of those who have outraged him, and entreating the black gowns to obtain from him the acceptancc of our atonement.' They said much more upon The subject, in a way that was altogether touching and Consoling; and we were overjoyed at learning, on this occasion, the sentiments of our good savages. We replied that we were persuaded that that reparation came from a sincere Heart, full of praise and gratitude toward Our Lord Jesus Christ, who had saved all men by dying on the Cross. That was why we United ourselves with them in appeasing him whose just wrath their young men had provoked. It was then Agreed on with them, that all who had been present at the affront should be present also at the reparation; and that, after the Kiskakons had presented their Collar to Jesus Christ, and we in his name had accepted it, the chiefs of other nations should speak by turns, declaring that the action of their

gloire et d'honneur a J. C. et a sa Croix que nous n'aurions sceu luy en procurer par les Instructions de plusieurs années.

Le p. nouuel precedé de la Croix et reuestu du surplis coe le Jour de l'insulte s'alla mestre a genoux a pied de la Croix auec les Chrestiens, les anciens, et la Jeunesse de toutes les nations estoient au tour de la Croix. quelques hurons Chrestiens s'y trouuerent encore auec le p. pierçon. on demeura a genoux au pied de la Croix durant quelque temps en silence. Ensuite le Capitaine des KisKaKons tenant le Colier a la main parla a J. C., aux missionnaires, et a toutes les nations assemblées auec vne energie admirable, et des sentiments d'une pieté vrayment Chrestiene; tu no⁹ as veus du haut du ciel (disoit il) Jesus christ lors q⁹ ceux qui n'ont point d'esprit ont faict Injure a ta Croix, et tu no⁹ as veus d'un œil d'indignation regarde maintenant d'un œil fauorable nostre satisfaction par laquelle no⁹ voulons efacer tout le mal que no⁹ auons Cõmis; et apres luy auoir recomandé tous leurs enfans qui sont ceux po⁹ qui ils semblent seulement s'interesser, et apres auoir exhorté tout le monde a obeir a J. C. et aux peres qui portent sa parole, il s'adressa a nous, nous prions [sc. priant — Ed.] de Continuer a prendre soin d'eux coe nous auions faict jusques alors, puis qu'ils protestoient de vouloir no⁹ escouter et nous obeir. Ayant finy son discours il mit son Colier sur les deux bras du Crucifix qu'un Jeune sauuage tenoit esleué Les autres nations parlerent conformement a ce que celuy cy venoit de dire; le remerciant de la satisfaction qu'il venoit d'offrir a J. C. po⁹ tous, et exhortant pareillement tout le monde a l'obeissence et au respect pour la Croix. on Chanta ensuite des hymnes d'alegresse et d'adoration a la Croix, et nous alasmes dela a l'eglise qui coe J'ay dit auoit este interdite Jusques alors a

Young men displeased them, and exhorting all to honor Jesus Christ on his Cross. It was carried out in a way that enabled us to say justly, 'felix culpa,' etc.; for from that Insult done to the Cross, there accrued more glory and honor to Jesus Christ and his Cross than we would have been able to procure for him by the Instructions of many years.

"Father nouvel, vested in surplice and preceded by the Cross, as on the Day of the insult, went and knelt down at the foot of the Cross, together with the Christians. The elders and Young men, of every nation, stood around the Cross; some christian hurons were there moreover, with father pierçon. They remained for some time, kneeling at the foot of the Cross in silence. Then the Captain of the Kiskakons, holding the Collar in his hand, addressed Jesus Christ, the missionaries, and all the nations assembled, with wonderful energy, and in sentiments of truly Christian piety: 'Thou sawest us from the highest heaven' (said he) 'O Jesus christ, when those who have no sense did Injury to thy Cross; and thou didst regard us with an indignant eye. Look now with a favorable eye upon our atonement, by which we desire to efface all the evil that we have Done.' After commending to him all their children,—who are the ones in whom alone they seem to interest themselves,—and after exhorting all to obey Jesus Christ and the fathers who are his spokesmen, he addressed himself to us, praying us to Continue to take charge of them, as we had heretofore done; while they protested that it was their will to hear and obey us. Having finished his discourse, he placed his Collar over the two arms of the Crucifix, which a Young savage held erect. The other nations spoke conformably to what the chief had just said, thanking him for the amends that he had just offered to Jesus Christ for all,

tout le monde mais le temps de l'interdit ne fut pas long par ce que la reparation fut prompte.

tout le monde tesmoigna sur son visage le Contentement qu'ils auoient de la reparation faicte a J. C. on estimoit disoit vn Infidelle que c'estoit vne affaire de grande Consequense que le meurtre qui fut faict sur la fin de l'automne d'un Iroquois et d'un autre estranger de la nation du loup, mais C'estoit vne affaire de neant en Comparaison de l'affaire que no⁹ auions faicte en oustrageant la Croix de J. C. voila qui est bien qu'on l'ayt reparée. Ces sentiments dans les Infidelles mesmes no⁹ ont faict adorer la prouidence diuine qui menageoit si bien toutes Choses pour Imprimer le respect qu'on doit auoir po⁹ nos plus s^ts. misteres, car en effet depuis ce temps la la Croix est en grande veneration; et nous voyons au milieu de la barbarie ce qu'on pourroit attendre au milieu du Christianisme. Les enfans s'acusent les vns les autres si quelqu'un a Jetté quelque pierre du costé de la Croix, on va prier dieu au pied de la Croix sur tout quand l'eglise est fermée.

Les Chrestiens hurons auroient esté bien aise qu'on eut planté vne Croix en leur quartier po⁹ faire voir le respect qu'ils luy portent. Le Jour de la s^te. Croix ils s'empresserent fort pour transporter en vn bien plus comode. celle qu'on auoit plantée il y a quelques années deuant nostre 1^re. habitation. Ce Jour la on fit aussi la benediction des petites Croix qu'ils auoient faictes eux mesmes po⁹ attirer la benediction a leurs Cabanes, ou a leurs champs ou ils les honorent beaucoup, et le dimanche suiuant on fit vne fort belle procession vers le village des KisKaKons po⁹ honorer particulierement la Croix qui auoit receu l'insulte. Les algonquins les y receurent, et Chascun en sa langue y chanta des hymnes a l'honneur de J. C. et de sa Croix.

and exhorting all in a similar manner to obedience and respect for the Cross.[8] *They Sang thereupon some hymns of joy, and of veneration for the Cross. From there we went to the church, which, as I said, had been Up to that time forbidden to all; but the period of interdict had not been long, for the reparation had been prompt.*

"The countenance of each one showed the Satisfaction that he felt at the reparation made to Jesus Christ. An Infidel remarked that all felt that the murder of an Iroquois and of another stranger, from the loup nation, which had been committed at the close of the autumn, had been a Weighty affair; but that It was a trifling matter Compared to the deed done in outraging the Cross of Jesus Christ. He added that it was indeed quite right that reparation had been made. These sentiments of the Infidels themselves have moved us to adore the divine providence who overruled Everything so wisely, in order to Emphasize the respect that they should have for our most holy mysteries. For in reality, since that time, the Cross has been held in great veneration; and we witness amid barbarism what we would expect in the midst of Christianity. The children call each other to account, if any one Throws a stone in the direction of the Cross, and they go to pray to God at the foot of the Cross, especially when the church is closed.

"The Christian hurons would have been much pleased had a Cross been planted in their quarter, that they might make manifest the respect in which they hold it. On the Day of the holy Cross, they eagerly hastened to remove to a more convenient spot the one that they had set up, some years ago, in front of our 1st habitation. On that Day also, occurred the blessing of some small Crosses which they themselves had made to draw down a blessing upon their Cabins or their fields, where they pay them much

tous les hurons qui estoient a la procession portoient leurs croix a la main po⁹ faire connoistre a tout le monde qu'ils faisoient proffession de suiure J. C. Crucifié.

Voilla mon R. P. dequoy Juger de l'estat de nos deux missions establies en Ce lieu auquel il paroit que Dieu donne vne benediction particuliere. Pour moy ie remarque bien de Choses qui me font dire que la patience et la perseuerence faisoit recuiller vn jour les dignes fruits des trauaux que les ouuriers Euangeliques employent a la Culture de cette vigne; ce qui me faut demander tres humblement et tres Justement les prieres de V. R. qui auront sans doubte vne eficace particuliere po⁹ m'obtenir la grace de me rendre vn Instrument propre a procurer la gloire de Dieu en ces quartiers ou elle m'a destiné.

honor; and on the following sunday they went, in a very imposing procession, toward the village of the Kiskakons, to honor in a special manner the Cross that had received the insult. The algonquins received them there; and they sang, Each party in their own language, some hymns in honor of Jesus Christ and his Cross. All the hurons who were in the procession carried their cross in their hands, to make it known to all that they made profession of following Jesus Christ and him Crucified.

"Such, my Reverend Father, are facts from which to Judge of the condition of our two missions established in This place, to which it would seem that God has granted a special blessing. For myself, I notice plainly Things that make me say that patience and perseverance will reap, some day, worthy fruits from the labors which Gospel workers bestow on the Culture of this vineyard. This makes me ask, very humbly and Earnestly, the prayers of Your Reverence, which have, without doubt, a special efficacy in obtaining for me grace to render me a suitable Instrument in promoting the glory of God in these quarters, to which God has assigned me."

Des Missions de st. francois Xauier dans la baye des puants.

LA Residence de st. francois xauier est a deux lieües du fond de la baye des puants sur la riuiere qui s'y descharge. Elle est le centre de toutes les missions qui se sont aux peuples circonuoisins, soit dans la baye des puants ou il y a six nations de deux diuerses langues; soit aux outagami ou il y en a quatre; soit aux mascoutins ou l'on en Compte jusques a 12 qui ont 3 langues diferentes, et qui estant ramassees dans ce bourg ne font pas moins de 20000 ames. Voila vn grand Champ pour les ouuriers Euangeliques, aussi y en auons nous eu Jusques a 7 et 8 depuis six ans; lesquels outre ce grand nombre de nations qui les ont bien ocupés par la varieté de tant de langues, ont eü bien plus a trauailler contre les vices ausquels ces peuples sont subjets. Ils sont sur tous enclins a l'idolatrie, faisant presq continuelement des sacrifices au soleil, au tonnerre, a l'ours au beuf sauuage, et a Chaq. diuinité particuliere q Chacun d'eux s'est choisie en songe; et a qui ils atribuent tout le bonheur de leurs guerres de leur Chasse, et de leurs peches; Coe au Contraire ils attribuent leurs maladies, et tous leurs autres malheurs a quelq9 mechant esprit, ou a quelque sort qu'on leur aura Jetté, et c'est po9 le Chasser qu'ils font mille sortes de Jongleries sur leurs malades lesquelles après tout ne sont que des feintes.

Of the Missions of st. francois Xavier, in the bay des puants.

THE Residence of st. francois xavier is situated two leagues from the foot of the bay des puants, on the river which discharges its waters there. It forms the center of all the missions which are carried on among the neighboring peoples,—whether on the bay des puants, where there are six nations speaking two different languages; or among the outagami, where there are four nations; or among the mascoutins, who Number as many as 12 nations, speaking 3 different languages, and who, when gathered together in this village, aggregate at least 20,000 souls. Here is a great Field for Gospel workers. We have had, in consequence, as Many as 7 or 8 of these within the last six years,—who, besides the large number of nations that have kept them closely occupied, owing to the diversity of so many languages, have had far more to do in combatting the vices to which these peoples are subject. They are, above all, inclined to idolatry, offering almost constantly sacrifices to the sun, to the thunder, to bears, to the wild ox, and to The special divinity which Each of them has chosen in his dreams. To the latter they attribute all the good luck of their wars, their Hunting, and their fishing,—As, on the Other hand, they attribute their sicknesses and all other misfortunes to some evil spirit, or to some spell that has been Cast upon them. In order to Drive this away, they practice a thousand sorts

Les Jongleurs ou medecins faisant semblant de tirer du Corps du malade, ou des pierres ou des bois, ou du poil, ou autres choses ce qu'ils font tantost auec adresse po^{9} n'estre pas descouuert dans leur fourbe a peu près coe nos charlatans; et tantost auec des Clameurs horribles Jointes a des postures, et des contortions de Corps fort extrord^{res}. et tantost en fin par des festins et des dances superstitieuses quils ordonnent po^{9} la guerison des malades. au reste tous les sauuages de ces contrées sont passionnement attachés a Ces sottises, a Ces superstitions, et a tous ces sacrifices, et cest ce qui donne plus de peine aux missionnaires.

Tous nos peres de cette residence se partagent en trois po^{9} faire trois missions differentes. Le p. Charles a[l]banel a soin en particulier de celle de s^{t}. francois xauier, et y est sup^{r}. depuis son retour de france en 1676. Ce fut apres qu'il eut faict la descouerte par terre de la mer du nord; Il y a faict vn 1er [2^{e}—Shea ed.] voyage, il y a souffert tout ce qu'ont peut s'imaginer et en suite il fut pris par les anglois qui estoient a la baye de hutson, emmené en angleterre, et puis en france, ou il ne s'est point donné de repos qu'il n'eut repassé la mer, et apres toutes Ces fatigues, et tant de voyages a peine fut il debarqué a quebec qu'il se presenta a de nouueaux trauaux et 3 iours apres il fut aduerty de monter aux outaouaks, et d'aller Jusques aux plus esloignées de nos missions, ce qu'il fit auec bien de la Joye, et du Courage, se rendant tout vieux et Cassé qu'il est dans la baye des puants, le mesme esté de son arriuée de france nous n'aurons qu'apres sa mort la Connoissance des Choses qui se sont passées en son dernier

of Juggleries over their sick people, which, after all, are only shams,—the Jugglers or medicine-men pretending to draw from the Bodies of the sick either stones, or wood, or hair, or other things. Sometimes, not unlike our own charlatans, they execute this cleverly, so as not to be found out in their deceit; sometimes, with horrible Cries, Conjoined with most extraordinary postures and contortions of the Body; and, finally, with festivities and superstitious dances, which they prescribe for the cure of the sick. Moreover, all the savages of these parts are passionately attached to These fooleries and superstitions and to all their sacrifices; and this it is that gives so much trouble to missionaries.

All our fathers of this residence divide themselves into three groups, that they may carry on three different missions. Father Charles albanel has especial charge of that of st. francois xavier, and has been superior of it since his return from france in 1676; that was after he had made the discovery, by land, of the north sea. He accomplished a 1st journey thither, in which he suffered all that can be imagined. Subsequently, he was taken by the english, who were at hutson bay, and carried to england, thence to france; but he gave himself no rest until he had recrossed the ocean. And after all These fatigues and so much travel, he had hardly disembarked at quebec when he offered himself for fresh labors, and, 3 days after, was notified to go up to the outaouaks and to proceed To our most remote missions. This he did with great Joy and Courage, becoming there prematurely old and Broken down,—as he now is, at the bay des puants,—the very summer after his arrival from france. Only after his death shall we become Acquainted with the Events

voyage de la baye de hutson son Compagnon de fatigues, et de dangers aussi bien que de voyage. en a refusé le recit qu'il ne veut Cõmuniquer a perssone qu'apres la mort du pere. *Le public perd en cela bien des choses de tres grand edification:* au reste la belle eglise q^{9} nous auons en cette mission de s^{t}. francois xauier attire de bien loing les sauuages qui montrent assés par l'honneur qu'ils luy rendent a leur mode, que s'ils ne prient pas encore tous, du moins ils font estime de la priere bien loin d'en auoir de l'auersion, ou de la Craindre coe vne Chose dangereuse ainssi qu'ont faict tous les autres sauuages de cette nouuelle france lors qu'on a Commencé de leur precher l'euangile. Ils apostrophent quelq^{9} fois cette maison de Dieu dans leurs Conseils, et ils luy parlent comme a vne Chose animée. Lors qu'ils passent par icy ils Jettent du petun tout a l'entour de l'eglise qui est vn Espece de Cultes qu'ils rendent a leurs diuinités, et lors qu'ils entrent dedans, ils n'en ont pas assés pour Contenter leur Inclination d'en jetter au vray dieu coe a la plus grande diuinité dont ils ayent jamais entendeu parler. Ils y viennent aussi quelque fois faire leurs presents, afin d'obtenir de Dieu qu'il aye pitié de leurs parens morts. Le p. albanel y a baptisé en assés peu de temps plus de 40 sauuages, et est tousjours ocupé a l'instruction de ceux qui demeurent proche de nostre maison po^{9} y estre en asseurance contre leurs enemis.

DES MISSIONS QUI SONT DANS LA BAYE DES PUANTS.

Le p. Loüis André trauaille Infatigablement depuis bien des années dans les missions de la baye des puants qu'il a eües pour son partage. Il y

that took place during his last journey from hutson bay; his Companion in hardship and danger as well as in travel has refused the account of it, which he will not Communicate to any one until after the death of the father. *The public loses, in this way, many matters of great edification.* Furthermore, the beautiful church that we have in this mission of st. francois xavier attracts from far away the savages; they show sufficiently, by the honor that they pay to it after their manner, that, if not all of them yet pray, they at least set value on prayer, far from having an aversion to it or Fearing it as a dangerous Thing—as did all the savages of this new france when we Began to preach the gospel to them. Sometimes, they apostrophize this house of God in their Councils, and speak to it, as to a living Thing. When they pass by here, they Throw some tobacco all around the church, which is a Kind of Worship that they pay to their divinities; and, when they go inside, they have not enough of it to Satisfy their Desire to throw some to the true God, as to the greatest divinity of whom they have ever heard. Sometimes, they come here also to present their gifts, in order to obtain God's mercy on their deceased relatives. Father albanel baptized in this place, in a comparatively short time, more than 40 savages; and is always busy in the instruction of those who, in order to feel secure from their enemies, live near to our house.

OF THE MISSIONS WHICH ARE ON THE BAY DES PUANTS.

FATHER Louis André has labored Indefatigably for many years in the missions of the bay des puants, which he has had assigned to him as his

a trouué des peuples farouches, superbes, superstitissieux et adonnés a toute sorte de vices. sa patience a suporter leurs Insultes; son Courage a Courir presq^{9} Incessament tout leur pays dans plusieurs dangers de mort qu'il a eschapés; sa fermeté a resister fortement a leur idolatrie; le mespris de la vie qu'il leur a faict paroistre quand ils ont vouleu l'assassiner par ce qu'il s'oposoit a leurs sacrifices, mais sur tout la grace de Dieu ont si bien operé qu'ils sont a present tout autres, et que des l'an 1673 Il baptisa 34 perssonnes; 100 en 1674, l'année d'apres 140; peuplant le paradis de quantité d'enfans qui meurent apres le baptesme, *et a present il Compte plus de 500 chrestiens dans toute la baye.*

Il est obligé d'estre Continuellement en Campagne, a Cause que ces six nations sont esloignées les vnes des autres de dix et quinze lieües. . . . Le p. aloüés, et le p. siluy ont aussi pris part aux trauuaux de cette mission; mais leur principal employ a esté dans celle des outagemy et des masKoutains qui sont ces gros bourgs qui Composent coe J'ay dit plus de 20 000 ames.

DES MISSIONS DE S^{T}. MARC AUX OUTAGAMI, ET DES S^{T}. JAQUES AUX MASKOUTINS

Ces deux peres en ont eu le soin quelque fois conjointement et d'autres fois separement; Ils ont arboré partout la Croix qui y est en veneration; Ils y ont dressé des Chapelles ou l'afluance du peuple a tousjours esté grande po^{9} y entendre les Instructions, Ils y ont enseigné dans les Cabannes, et ont esté obligés quelque fois de prescher dans les rües;

portion. He has found the people fierce, proud, superstitious, and given to every species of vice. His patience has borne with their Insults. His Courage has Traversed, almost Unceasingly, all their territory, amid the many dangers of death that he has escaped. His firmness has bravely resisted their idolatry. The contempt for life that he has shown when they have undertaken to assassinate him because he set himself against their sacrifices, and above all the grace of God, have operated so powerfully that they are now altogether changed. As early as the year 1673, He baptized 34 persons; in 1674, 100; and, the year after, 140,—peopling paradise with many children, who died after baptism. *And, at the present time, he Counts more than 500 christians on the whole bay.*

He is obliged to be Constantly in the Field, for the Reason that these six nations are distant from one another ten or fifteen leagues.[9] . . . Fathers aloués and silvy have also taken part in the labors of this mission; but their main occupation has been in that to the outagemy and the maskoutains, which are the large villages that Contain, as I said, more than 20,000 souls.

OF THE MISSIONS OF ST. MARC AMONG THE OUTAGAMI, AND OF ST. JAQUES AMONG THE MASKOUTINS.

THOSE two fathers have had charge of these missions—sometimes conjointly, and at other times separately. They have planted everywhere the Cross, which everywhere, also, is held in veneration. They have erected Chapels there, at which the crowd of people has always been great, in order there to hear the Instructions. They have taught

Ils ont guery plusieurs malades par le s^t^. Baptesme qu'ils ont Conferé a plus de 500 perssonnes. . . .

Le p. Bonnault fut l'an passé prend la place du p. Silvy qui est a present dans les missions de tadoussac, et le p. aloüés est alle prendre celle de feu p. Marquette dans la mission des Ilinois, de la quelle il est temps de parler puis qu'elle est de la dependance des outaoüacs.

them there, in the Cabins, and sometimes have been obliged to preach in the streets. They have healed many sick people by holy Baptism, which they have Conferred on more than 500 persons.[10] . . .

Father Bonnault last year took the place of father Silvy, who is at present in the missions of tadoussac; and father aloués has gone to take that of the late father Marquette, in the mission of the Ilinois,— of which it is time to speak, since it is an appendage of the outaouacs.

Des Missions Iroquoises.

NOUS alons parler d'une autre sorte de missions ou il n'y a que des Croix, des rebuts, des mespris, des Menaces et presq^{9} partout qu'une Image horrible de la mort; sur tout depuis les 3 ou 4 dernieres années que les Iroquois ont esté dans la resolution de nous faire la guerre; Car pendant tout ce temps la les missionnaires ont esté continuellement en danger d'estre massacrés. Il se faisoit des conseils entre les anciens mal intentionnés, ou l'on prenoit resolution de leur casser la teste, et mesme les executeurs estoient nommés po^{9} donner par leur mort commencement a la guerre. Les jeunes gens ensuite deuenoient extremement insolens contre les peres; Ils les ont poursuiuis dans les rues a Coups de pierre; Ils les ont frapés a Coups de point et se sont iettés sur eux le Cousteau a la main; Ils les ont attaqués dans leurs Cabannes, et dans leurs chapelles qu'ils ont brisées; en vn mot ils les regardoient cõe des esclaues qui estoient a leur discretion, ou plustost coe des victimes publiques destinées a la mort, et a qui on fairoit grace de leur fendre seulement la teste a Coups de hache sans les brusler auec les cruautés dont ils tourmentent ordinairement leurs Captifs.

quoy que toutes ces choses soient facheuses, et soient Capables de faire passer la vie dans bien de l'ennuy, elles n'afligent pas neantmoins les mission-

Of the Iroquois Missions.

WE are about to speak of missions of another kind, in which there are only Crosses, rebuffs, contumelies, Threats, and almost everywhere a horrible Image of death,—especially during the last 3 or 4 years, in which the Iroquois have been bent on waging war with us; For during all that time the missionaries have been in continual danger of being murdered. Councils have been held among the evil-minded old men, in which the resolution was taken to despatch them; and the executioners were even named, so that their death might inaugurate war. Thereupon, the young men became extremely insolent to the fathers. They have pursued them in the streets with stones, have struck them with their fists, and have thrown themselves upon them, Knife in hand; They have assaulted them in their Cabins and chapels, which they have demolished. In a word, they have regarded them as slaves who are at their mercy, or rather as public victims, doomed to die,—to whom it would be granting a favor only to split their skulls with Blows of the hatchet, without burning them with the cruelties with which they usually torment their Captives.

Although these things are distressing, and Apt to make life pass very heavily, nevertheless, they do not disturb the missionaries as much as does the drunkenness which holds sway among the Iroquois, as if in its own empire; and which presents, as it

naires, a l'egal de l'iurognerie qui regne chés les Iroquois coe en son empire, et qui faict voir coe vne Image de l'enfer, par les grands desordres qu'elle Cause. on verra pendant pleusieurs Jours de suite vne yurognerie vniuersselle par les villages; c'est a dire que la pluspart des hoes. estant pris de boisson sont coe des fols et courent par tout dans les rues et dans les Cabanes coe des demoniaques. Ils font alors mille insolences; ils se batent et se mangent a belles dents les vns les autres, on voit des blessés des morts, des enfans iettés au feu, et quand les fẽmes se meslent de s'enyurer ce qui est assés ordinaire puisque mesme ils esleuent a cela leurs enfans, prenant plaisir de mener par les rues comme en triomphe vn Jeune garcon, ou Vne Jeune fille de 10 a onze ans tout yures; quand dis ie les femmes aussi bien que les hommes sont de la partie on peut jeuger qu'elle Confusion et quel desordre cela Cause vn pauure missionnaire est obligé de se tenir Caché dans sa Chapelle pendant plusieurs jours, sans oser en sortir et encore ne l'y laisse t'on pas en repos, Car souuent ses yurognes veulent entrer, quelques fois ils en rompent les portes et les fenestres; bien souuent il faut que le pere estant surpris dans les rues par ces Insensés s'enfuye, et s'il ne Court plus vite qu'eux il est bien a Craindre qu'il n'en soit bien maltraicté.

Ne faut il pas auoir bien du Courage po9 tenir ferme dans ces missions, pour les aymer, et po9 regarder coe la plus grande de toutes les mortifications d'en estre rapellé! Cest le sentiment qu'on[t] tous nos peres po9 leur vocation chés les Iroquois: on ne voit point plus de Joye sur leur visages que

were, a Picture of hell through the great disorders it Occasions. One may witness, for many Days in succession, an all-prevailing drunkenness in the villages; that means that the greater number of men, being drunk, behave like madmen, and run about everywhere through the streets and into the Cabins, as if possessed. They commit at these times a thousand insolent actions; they fight, and actually tear one another with their teeth; one casts one's eyes on the wounded, the dead, and on children cast into the fire. And when the women take upon themselves to get drunk,—as is often the case; for they even bring up their children in this vice, taking pleasure in leading through the streets in triumph, a Young boy or girl, 10 or eleven years of age, completely drunk,—when, I say, the women, as well as the men take part in it, it can be imagined what Confusion and disorder that Produces. A poor missionary is compelled to remain Hidden in his Chapel for several days, without daring to come out. Nor is he left even there in quiet; For often the drunkards try to enter, sometimes breaking in the doors and windows. Very often, the father, surprised in the streets by these Infuriated men, has to take to flight; and, if he do not Run faster than they, he may well Fear to be very badly treated by them.

Does it not take much Courage to hold fast to these missions, to love them, and to regard it as the greatest of all mortifications to be recalled from them? Yet that is the feeling that all our fathers among the Iroquois have for their vocation. There is never seen more Joy upon their faces than when they are assigned to that duty, or when they set out to go thither; and no sooner do They reach them than, although they witness nothing but what is

quand ils y sont destinés ou qu'ils partent po^{9} y aller: Ils n'y sont pas plustost arriués que quoy qu'ils ne voyent rien que d'affreux, ils s'estiment les plus heureux du monde, et n'ont point d'autre Crainte que d'estre retirés de cest estat de victime viuante ou ils se trouuent continuelement.

Put estre que comme les biens que nous aquerions auec bien de la peine nous sont plus chers, et que l'esperance de les posseder no^{9} faict mespriser tous les perils, et toutes les fatigues qu'il y a à les amasser; aussi ces genereux missionnaires voyant les grands biens qu'ils procurent a ces pauures barbares po^{9} le salut de leurs ames, ne font point d'estat des maux qu'ils leurs Coustent.

De fait ce n'est pas po^{9} eux vne petite consolation, coe ce n'est pas en soy vne petite merueille de voir que nonobstant tous ces obstacles dont nous auons parlé. ils ont basty par tout des chapelles ou Dieu est hoñoré; Ils ont des chrestiens tres feruents, et en bon nombre, et mesme quelques vns des Capitaines des plus considerables de la nation Ils ont desabusé tous ces sauuages de leurs mechantes maximes soit po^{9} leurs songes soit po^{9} leurs fausses diuinités; Ils ont publié par tout le nom de J. C. et l'ont faict connoistre a ces peuples qui sont tous a present parfaictement Instruits de nos misteres; Ils ont baptisé plus de 4 mille iroquois dont vne bonne partie est dans la possession du bonheur eternel; enfin ils ont mis les choses en tel estat qu'il n'y a plus qu'a exterminer l'yurognerie de chés les Iroquois po^{9} y voir le Christianisme parfaictement et solidement establi. on Jugera asses qu'on n'emplifie point n'y po^{9} le bien n'y pour le mal po^{9} peu de

frightful, they look upon themselves as the happiest of men, and have no other Fear than that of being withdrawn from that condition of living sacrifice in which they constantly find themselves.

It may be that, as the good things which we acquire with much trouble are most dear to us, and as the hope of possessing them makes us despise all the dangers and fatigues that attend their acquisition, so these noble missionaries, seeing the immense benefit that they obtain for these poor barbarians in the salvation of their souls, pay but little regard to the sufferings that it Costs them.

Indeed, it is no little consolation to them, as in itself it is no small wonder, to see that, notwithstanding all these obstacles of which we have spoken, they have erected everywhere chapels in which God is honored. They have very fervent christians, and a goodly number of them — including even some of the most eminent Captains of the nation. They have disabused all these savages of their mischievous beliefs, as regards either their dreams or their false divinities. They have proclaimed everywhere the name of Jesus Christ and have made him known to the people, who are now all thoroughly Instructed in our mysteries. They have baptized more than 4 thousand iroquois, of whom a goodly part are in possession of eternal happiness. In fine, they have brought things to such a condition that, in order to see Christianity thoroughly and firmly established among the Iroquois, nothing more is needed than to uproot their intemperate habits. It will be readily Seen that there is here no exaggeration, of either the good or the evil, if a little consideration be given to what we are about to relate more in detail.

But before Commencing, the reader must know

reflection qu'on faira sur ce qu'on va dire plus en particulier.

Mais auant que de Commencer il faut scauoir que les Iroquois font Cincq differentes nations qui sont partagées en 8 ou 10 bourgades et que nous y auons aussi cinq missions, et q^{9} depuis six ans nous y auons eu Jusqu'a dix missionnaires.

La nation d'agnié est la plus proche de la nouuelle hollande, celle d'ounejout est esloignée d'agnié de 35 lieües vers le Couchant; celle d'onnontagé, est dix lieues plus loing, et est le Centre de toutes les nations; 17 lieües au dela est goïogoen, et enfin 25 lieues plus loing sont les 3 bourgs de sonontouan.

Le P. Jaques Bruyas qui est le sup^{r}. de toutes ces missions a trauaillé plusieurs années a agnié jusqu'a ce qu'ayant esté obligé d'aller ailleurs, Le p francois vaillant a pris sa place; coe le p. Jaques lamberuille auoit pris celle du feu p. Bonniface dans les deux bourgs d'agnié. Le p. pierre millet est le missionnaire d'ounneiout; Le p. Bruyas l'est maintenent d'onnontagé ayant succedé au p. Jean de lamberuille; Le p. estienne de Careil a soin de goïogoen; et le p. Pierre Rafaix auec le p. Julien garnier des bourgs de sonontouan; ou le p. Jean pierron a trauaillé auec bien du Zelle et du fruit, coe il auoit faict auparauant a agnié.

Ils ont par tout coe J'ay dit, des chapelles ou les Chrestiens et les Catechumenes s'assemblent tous les Jours po^{9} faire les prieres et estre Instruits: sur tout les dimanches se celebrent auec beaucoup de pieté, les peres se seruant de toutes sortes d'industries po^{9} leur inspirer de la deuotion et exercant enuers eux toutes les charités possibles po^{9} les gagner a J. C.

that the Iroquois are composed of Five different nations, distributed among 8 or 10 villages; and that we have among them likewise five missions, and have had there, for six years, as Many as ten missionaries.

The nation of agnié lies nearest to new holland; that of ouneiout is distant from agnié some 35 leagues Westward; that of onnontagé, ten leagues farther away, is the Center of all these nations; 17 leagues beyond is goiogoen; and lastly, 25 leagues still farther on, are situated the 3 villages of sonontouan.

Father Jaques Bruyas, who is the superior of all those missions, labored for several years at agnié, until he was obliged to go elsewhere and father francois vaillant took his place,—as father Jaques lamberville had taken the place of the late father Bonniface in the two villages of agnié. Father pierre millet is the missionary at ounneiout. Father Bruyas is at present missionary at onnontagé, having succeeded father Jean de lamberville. Father estienne de Careil has charge of goiogoen; and father Pierre Rafaix with father Julien garnier, of the villages of sonontouan, in which father Jean pierron has labored with much Zeal and success, as he had before done at agnié.

They possess everywhere, as I have said, chapels, in which the Christians and Catechumens assemble every Day to say prayers and to be Instructed. The sundays especially are observed with much piety, the fathers availing themselves of every kind of device to inspire them with devotion, and exercising toward them all possible charities, to gain them to Jesus Christ. Notwithstanding the great hindrances that drunkenness puts in the Way of the gospel, one

nonobstant les grands empechemens que l'yurogne-rie met au Cours de l'euangille on pourra Juger du fruit qu'ont faict les missionnaires depuis six ans non seulement par le nombre des baptisés, mais bien plus par les vertus chrestiennes que pratiquent les Iroquois conuertis car c'est en cela que Consiste le veritable charactere du Christianisme. c'est ce que nous allons faire voir aux sections suiuantes.

SECTION I^RE^. DE LA FOY DES IROQUOIS CHRESTIENS

ON put dire que tout ce qui se faict de bien par l'eglise Iroquoise de la prairie de la magdelaine est vn effet de la foy des Iroquois chrestiens, puis que C'est po^9^ la Conseruer qu'ils s'y sont refugiés.

Ils voyoient bien qu'ils ne pouuoient pas viure en bons chrestiens au milieu d'une babiloñe de vices qui regnent chés eux. Ils ont donc mieux aymé perdre tout que de perdre leur foy; cest po^9^ cela qu'ils ont courageusement abandonné leur patrie, leurs parens, leurs amis, leurs terres, le peu de biens et de comodités qu'ils auoient en leur païs, pour venir en vne terre estrangere y viure pauurement po^9^ la plus part et desnués de toutes choses dans l'esperance qu'ils auoient qu'ils mestoient leur foy en asseurance.

Ce fut vne chose assés touchante de voir l'adieu que fit publiquement vne bonne iroquoise d'onnontagé lorsqu'elle en partit auec ses 3 filles po^9^ aller a la prairie de la magdeleine y Conseruer sa foy qu'elle auoit recüe, auec *son* [Le] baptesme depuis quelque temps; Elle partagea tous ses petits biens entre ses parents et ses amis, et n'emportant qu'une natte

can Judge of the fruits which the missionaries have reaped during six years not only by the number of the baptized, but much more by the christian virtues which the converted Iroquois practice; for in that Consists the true spirit of Christianity, as we are about to show in the sections which follow.

SECTION IST. OF THE FAITH OF THE CHRISTIAN IROQUOIS.

It may be said that all the good that is done by the Iroquois church of la prairie de la magdelaine is a result of the faith of the christian Iroquois, since It is in order to Preserve their faith that they have taken refuge there.

They saw clearly that they could not live as good christians in the babylon of the vices that prevail in their own country; they preferred, then, to lose all rather than sacrifice their faith. It is for that reason that they have courageously forsaken their country, their relatives and friends, their lands, and the few goods and conveniences that they possessed in their country, to come into a strange land, to live there for the most part in poverty, and stripped of everything, in the hope of securing their faith.

It was very touching to witness the public adieu of a good iroquois woman of onnontagé when she set out thence with her 3 daughters for la prairie de la magdeleine, to Preserve there her faith, which she had received with *her* baptism some time before. She divided all her small belongings among her relatives and friends; and, taking with her only what she could carry in her hands,—a Rush mat, and a little food,—she made her daughter walk before her, and, thus equipped, left Joyously her native country.

de Jonq a la main, et quelque peu de viures dont elle s'estoit Chargée, elle faisoit marcher ses filles deuant elle et quita Joyeusement sa patrie en cet equipage.

Le despart d'une quaranteine d'agniés ho^{es}., fem̃es, et enfans que le p. bonniface enuoyoit tous ensemble icy bas, toucha bien d'auantage; En sortant tous de leur bourg, nomé gandaouagé qu'ils ne regardoient plus q^{9} coe vn lieu d'abominaon. Ils peurent bien chanter auec les Israelites ce cantique de Joye sur la sortie d'egipte, et de chés vn peuple barbare; Estans arriués sur nos terres, ils prirent party, les vns dans la mission de la prairie de la magdeleine proche de montreal les autres en celle de lorette proche de quebec, et tous furent rauis d'y voir leur foy en seureté, au despens de tous les biens qu'ils auoient en ce monde.

C'estoit dans ce mesme dessein qu'une autre femme Iroquoise fit des choses remarquables po^{9} Conseruer sa foy, et celle de son fils. Elle auoit esté Instruite et baptisée par le p. fremin a la prairie de la magdeleine, et elle estoit resolue d'y passer le reste de ses Jours, parce qu'elle s'y conseruoit mieux dans la deuotion qu'en son païs ou l'yurognerie et les autres desordres, ruinent le Christianisme; voyant que son mary catechumene condessendoit aux instances que luy faisoient des deputés d'onnontagué po^{9} le faire retourner en son pays, et que C'estoit en vain qu'elle s'oposoit a son retour apres luy auoir representé qu'infaillibleme^{t}. il reprendroit les mauuaises Coustumes qu'il Commançoit de quitter elle jugea le deuoir suiure de peur que son fils qu'il ẽmenoit n'aprist a viure a l'Iroquoise, ie veux dire a estre

The departure of forty agniés,—men, women, and children,—whom father bonniface sent down here all together, was still more touching. On all going out from their village, named gandaouagé, which they regarded no longer as aught but as a place of abomination, they could truly sing with the Israelites that canticle of Joy which the latter sang at their going out of egypt and from the midst of a barbarous people. When they arrived at our territories, some chose to go to the mission of la prairie de la magdeleine, near montreal; the rest to that of lorette, near quebec; and all were delighted at seeing their faith in safe-keeping, even at the cost of all the goods that they had in the world.

It was with the same purpose in view that another Iroquois woman, in order to Preserve her faith and that of her son, did some things worthy of being recorded. She had been Instructed and baptized by father fremin at la prairie de la magdeleine, and had resolved to pass there the remainder of her Days, as she was able to preserve her piety better there than in her own country, where drunkenness and other disorders ruin Christianity. But on seeing that her husband, a catechumen, had yielded to the entreaties made to him by some deputies from onnontagué, who coaxed him to return to his own country,—and that It was in vain that she opposed his return, after representing to him that he would infallibly resume the evil Customs that he had Begun to lay aside,—she judged it her duty to follow him, for fear lest her son, whom he took with him, should learn to live as an Iroquois,—that is, become a drunkard and libertine. "As soon as they arrived at onontagué, they came into the Chapel; and, after

yurogne et libertin. Si tost qu'ils furent arriués a onontagué il vinrent dans la Chapelle ou apres leur priere ils me protesterent dit le pere Jean de lamberuille qui raconte tout cecy qu'ils vouloient viure en Chrestiens. mais le mauuais exemple et les sollicitations continuelles que l'on fit au mary de reprendre sa premiere facon de viure le desbaucha jusqu'a ce point, *que de Dire que tout ce que l'on racontoit du paradis et de l'enfer estoient des fables et des fictions des robes noires qu'il n'estoit pas francois po⁹ Croyre ces inuentions* qu'Il voulut *mesme* obliger sa femme a renoncer au Christianisme, elle le prie d'auoir de meilleurs sentimens, et de ne point escouter les Conseils qu'on luy donnoit Il la menasse de la quiter et de luy faire tout le mauuais traictement qu'il luy seroit possible. Enfin voyant qu'il poussoit les choses a l'extremité, elle luy declara qu'elle luy portoit Compassion de le voir ainsi peruerty, qu'elle auoit horreur de sa proposition qu'il luy faisoit de renoncer a la foy que ses menaces ne l'espouuentoient point, et qu'elle estoit preste de tout soufrir plustost que de perdre l'esperance d'estre vn Jour bienheureux au Ciel; *pour vous luy dit elle vous serés vn jour malheureux coe ceux dont vous suiués les mauuais conseils, et Imités les actions.* elle me vint raconter cecy et me dit auec vne generosité, tout a faict Chrestienne qu'elle se soucioit fort peu de toutes les menaces de son mary qu'elle se tenoit heureuse de pouuoir endurer quelq⁹ Chose po⁹ l'amour de J. C. qu'elle aprehendoit seulement que son petit fils a qui il auoit desja faict boire de l'eau de vie, et qu'on auoit Contraint de quiter le logis de sa mere pour demeurer chés luy, ne fust aussi l'imitateur de son pere, et qu'elle tacheroit de

their prayer, they protested to me," says father Jean de lamberville, who relates all this, "that they wished to live as Christians. But bad example, and the continual solicitations made to the husband to go back to his former way of living, so far prevailed over him *as to make him Say that all that was related concerning paradise and hell was but a fable and fiction of the black gowns; that he was no frenchman to Believe in such fabrications; that He would even* [that He attempted to] compel his wife to renounce Christianity. She entreated him to listen to saner counsels, and not to the Advice that they were giving him. He threatened to forsake her, and to subject her to all the cruel treatment in his power. At length, seeing that he pushed things to extremes, she told him, on seeing him so perverted, that she Pitied his sin; that she held in abhorrence his proposition that she should renounce her faith; that his threats did not alarm her; and that, rather than forfeit the hope of being, one Day, happy in Heaven, she was ready to suffer all things. '*As for you,*' *she said to him*, '*you will some day be miserable, like those whose evil counsels you follow, and whose actions you Imitate.*' She came to tell me this, and said to me, with a nobility altogether Christian, that she felt very little uneasiness at the threats of her husband; that she esteemed herself happy in being able to endure Something for the love of Jesus Christ; that she was apprehensive only lest her little son — to whom he had already given brandy, and who had been Compelled to leave his mother's dwelling to live with this man — should thus become the imitator of his father; and that she would endeavor to choose the time when the latter should go to war, to steal the boy from him and

prendre le temps qu'il iroit a la guerre po^{9} le luy desrober et retourner a la prairie de la magdelaine *aupres du p. fremin*

Cet homme ainsi peruerty ne tarda guere a faire esclater sa mauuaise volonté: apres s'estre marié a vne autre feme il s'enyure ou faict semblant de l'estre coe font Ceux qui veulent nuire aux autres auec plus d'impunité, Il entre dans la Cabane de sa premiere femme il renuerse et brise tout les meubles, il luy en leue toutes ses hardes, il la frape, et dit qu'il la tuera, on la luy arrache des mains et on la faict esuader elle vient aussi tost prier a la Chapelle et me reit[er]er ce que J'ay dit Cy dessus. Ces auanies continuerent plusieurs Jours, et ne cesserent point jusqu'a ce que les parens de cette chrestiene ne pouuant plus retenir leurs ressentimens, se fussent aussi enyurés et n'eussent vengé le mauuais traictement faict a leur parente *on la recherche en suite en mariage, elle dit que puis que Dieu auoit ainssi permis la separation de son premier mary qu'elle n'en espouseroit point d'autre, et qu'elle estoit fort Contente d'estre libre, et de viure particuliere.* Depuis ce temps elle redoubla ses deuotions, et prenoit vn soin particulier de bien esleuer son fils, et mesme elle le desroba a son pere po^{9} s'en fuir auec luy et le mener a la prairie de la magdeleine. c est ce qu'elle fit et y arriua chargée des merites de sa patience, et des traueaux qu'elle auoit souffert, po^{9} Conseruer sa foy, et Celle de son fils.

Ce qu'a faict vn des premiers capitaines d'agnié nomé assendasé est *plus remarquable que ce que nous auons dit, Il est bon de raporter icy la Conuersion et la mort d'un hommes si Considerable de la facon que le p*

return to la prairie de la magdelaine, *near to father fremin.*

"This man, so perverted, made little delay in giving vent to his evil will. After marrying another woman, he made himself drunk,—or pretended to be so, as Those do who desire to injure others with greater impunity. Bursting into his first wife's Cabin, he upset and broke in pieces all the furniture; carried off all her clothes; and also beat her, declaring that he would kill her. She was wrested from his hands, and enabled to escape. She came immediately to the Chapel to pray, and to tell me what I have related Above. These outrages went on for several Days, and did not cease until the relatives of this christian woman, not able any longer to stay their resentment, also made themselves drunk, and avenged the cruel treatment inflicted on their relative. *She was afterward again sought in marriage; but she said that, since God had thus permitted separation from her first husband, she would not espouse herself to another, and that she was Content to be free and live single.* Since then, she has redoubled her devotions, and taken particular care to train her son well. She even stole him from his father, to flee with him and take him to la prairie de la magdeleine. She succeeded in this, arriving at the mission laden with the merits of her patience, and of the labors that she had undergone to Preserve her faith and That of her son."

What assendasse, one of the foremost captains of agnié, did is *more remarkable than what we have just related. It is well to relate here the Conversion and death of a man so high in Authority just as father Bruyas recounts it* still more remarkable. It is well to relate

Bruyas le raconte encore plus remarquable Il est bon de raporter icy la Conuersion et la mort de Ce capitaine parce quen l'une et en l'autre, Il a monstré qu'elle estoit sa foy et l'estime qu'il en faisoit, Le p Bruyas le raconte ainssi

Assendasse dit il agé de 65 ans a este tousjours fort Consideré dans agnié a Cause de son esprit et de son experience, oultre qu'il estoit le chef d'une des principales familles; sa fierté qui surpassoit celle de tous les autres et son esprit extremement fourbe et dissimulé rendoit sa Conuersion fort deficile. L'interest y estoit Joint aussi bien que le respect humain, parce qu'il retiroit vn profit Considerable de l'exercice des superstitions et les abandonnant dans vn age si aduancé il ne pouuoit pas esuiter les railleries qui sont Insuportables aux sauuages en sorte que luy mesme Combatoit depuis deux ans contre la grace qui le pressoit inssessament de demander le Baptesme. Mais enfin il se resolut de passer par dessus toutes les considerations humaines pour obeir a l'inspiration diuine: Il me demanda donc instament d'estre Instruit, et baptisé, et monstra tant de ferueur et renonca si genereusem[t] et d'une maniere si publique a toutes les superstitions du païs que quoyq[9] J'eusse resolu de l'esprouuer long temps ie fus coe oblige d'abreger le temps de cette espreuue et de luy accorder sa demande plustost que ie n'aurois faict. Le lendemain de son baptesme il fit vn festin public ou il declara a tous les conuiés qu'il auoit renoncé au songe et a toutes leurs Coustumes superstitieuses et il protesta qu'il ne se trouueroit plus aux assemblées ou il auoit acoustumé de presider lors qu'il s'agiroit de quelque chose songée. C'est ce

here the Conversion and death of This captain; for in both He demonstrated what his faith was, and the esteem in which he held it. Father Bruyas thus relates it:

"Assendasse," says he, "aged 65 years, was always much Looked up to at agnié on Account of his intelligence and experience, besides being the head of one of the principal families. His haughtiness, which surpassed that of all others, and his extremely knavish and cunning spirit, rendered his Conversion very difficult. Self-interest was an Element in the case, as well as human respect, because he derived a Considerable profit from the practice of superstitions; and, abandoning them at an age so advanced, he could not avoid the jeers which to savages are Insupportable. Thus, for two years, he himself Fought against the grace which incessantly urged him to ask for Baptism. But at length he resolved to rise superior to all worldly considerations, and be obedient to the divine inspiration; so He earnestly requested that he might be Instructed and baptized. He exhibited so much fervor, and renounced so nobly and in so public a way all the superstitions of the country, that although I had resolved upon testing him for a long time, I was compelled to shorten the period of this trial, and to comply with his wish sooner than I otherwise would have done. On the day following his baptism, he gave a public feast at which he declared to all those invited that he renounced dreams and all their superstitious Customs; and he protested that he would be found no more in the assemblies at which he had been wont to preside when there was a question of some dream. He put into practice

qu'il a pratiqué auec tant d'exactitude aussi bien que tous les exercices du Christianisme, qu'il est l'exemple de tous les chrestiens. Les paroles dont il se sert po⁹ exprimer son attachement Inuiolable a la foy sont remarquables. J'ay faict dit il vne eternelle fraternité auec celuy qui m'a baptisé; quand les francois commenceroient la guerre et viendroit nous tuer, ie ne quiteray point pour cela l'affection que J'ay pour luy; et bien moins celle que J'ay po⁹ la foy.

Je puis bien asseurer, continue le pere, que de tous mes chrestiens il n'y en a point de plus obeissant n'y de plus docile que luy, et ie suis obligé d'admirer tous les Jours de plus en plus, la force et l'eficassité de la grace dans ce sauuage. mais il faut bien que sa foy soit mise a l'espreuue; Il ne fut pas plustost baptisé qu'il voulut que tout sa famille receut le baptesme Comme luy, et en suite les maladies et la mort s'estant iettées dans sa maison, il a souffert Constament tous les reproches que ses parents luy en ont faict coe s'il eut atiré sur luy tous Ces malheurs par son baptesme; on en est venu Jusques la qu'on luy a pensé donner la gloire d'estre le premier martir des Iroquois vn de ses proches ne pouuant souffrir qu'il fust Chrestien s'estant a dessein a demy enyuré se Jetta sur luy luy arracha le Chapelet et le Crucifix qu'il portoit pendu a son Col, et le menace de le tuer s'il ne renonce a tout cela: tue moy luy dit il ie seray heureux de mourir po⁹ vn si bon subjet, ie ne regrette pas ma vie en la donnant po⁹ preuue de ma foy. Coe il a du Credit dans ce bourg d'agnié son exemple a attiré au Christianisme vn nombre tres considerables de ses

with so great exactness this, and, as well, all the exercises of Christianity, that he was an example to all christians. The words that he used to express his Inviolable attachment to the faith are remarkable: 'I have entered,' he would say, 'into an everlasting brotherhood with him who baptized me: although the french should declare war and come to kill us, I would not for that give up the affection that I have for him, and much less that which I entertain for the faith.'

"I can truly assert," the father goes on to say, "that of all my christians, there is none more obedient or docile than he was; and I was constrained to admire — and this admiration increased Daily — the power and efficacy of grace in this savage. But it needed that his faith should be put to the proof. He was no sooner baptized than he desired that his whole family should receive baptism As well; and when sicknesses and death broke out afterward in his house, he bore with Constancy all the reproaches that his relatives poured upon him, as if he had drawn upon himself all These misfortunes by his baptism. They carried it So far that they were on the point of according to him the glory of becoming the first Iroquois martyr. One of his near relatives, unable to endure his being a Christian, purposely having become half drunk, Fell upon him, snatched from him the Beads and Crucifix that he carried round his Neck, and threatened to kill him if he did not renounce all that. 'Kill me,' said he; 'I shall be happy to die in so good a cause. I shall not regret having given my life in proof of my faith.' As he had Influence in the village of agnié, his example drew to Christianity a very considerable number of his Fellow-Countrymen, and his Zeal was leading me to

Compatriotes; et son Zele me faisoit esperer encore bien d auantage po^{9} l'amplification de cette Eglise. Mais o que les Jugemens de Dieu sont Impenetrables a la foiblesse de nos esprits et que les desseins de sa prouidence sont adorables. Pierre assendasse qui sembloit estre la pierre fondamental de cette eglise luy est enleué lors que sa personne luy sembloit estre le plus necessaire. Ce bon neophite qui donnoit de si grandes esperances no^{9} fut rauy le mois d'aust de l'an 1675 apres auoir esté esprouvé de Dieu par vne maladie de près de six mois, pendant laquelle il a donné de grandes preuues de sa Constance, n'ayant iamais voulеu que les medecins du païs fissent rien aupres de sa personne quoy qu'il en fust sollicité importunement des premiers du bourg qui le regardoient coe la meilleure teste qui fut parmy eux et qui Craignoient auec raison que sa mort ne fust la ruine de leur païs. Il me disoit tousjours ie veux mourir Chrestien et tenir la parole que J'ay donnée a Dieu dans mon baptesme auquel ie n'atribue m'a mort coe mes parents se l'imaginent faussement. nous mourons tous et les infideles mourront aussi bien que moy, il y a vn Dieu qui a mis des bornes a nostre vie il faira de moy ce qu'il luy plaira. J'accepte volontiers tout ce qu'il vient de sa main soit la vie soit la mort: C'est dans ces sentiments qu'il mourut; J'aurois subjet de le regretter si ie n'estois moralement asseuré de son bonheur, et si ie n'esperois qu'il priera Dieu dans le Ciel po^{9} ses compatriotes En effet peu de Jours apres sa mort ie baptisay 3 adultes et quantité d'autres infideles moribonds ont receu la mesme grace, J'en compte tant de ceux la que des autres enuiron 50 depuis vn an

hope still more for the extension of this Church. But oh, how Inscrutable to the shortsightedness of our minds, are the Judgments of God, and how adorable are the designs of his providence! Pierre assendasse, who seemed to be the foundation-stone of this church, was snatched from it when his presence seemed most necessary. This good neophyte, who was raising such great hopes, was carried off from us in the month of august, in the year 1675, after God had tried him by a sickness of nearly six months' duration, during which he gave notable proofs of his Steadfastness. He never was willing that the medicine-men of the country should do anything near his person, although he was vehemently importuned by the principal persons of the village,— who looked upon him as the wisest head among them; and Feared, with reason, that his death might prove to be the ruin of their country. He always said to me, 'I wish to die a Christian and to keep the promise that I gave to God at my baptism,—to which I do not attribute my death, as my relatives falsely imagine. We shall all die, and the heathen will die as well as I; there is a God, who has set limits to our lives. He will do with me what it pleases him; I accept willingly all that comes from his hands, be it life or death.' It was with such sentiments that he died. I would have reason to regret it, if I were not morally assured of his happiness; and if I did not hope that he will, in Heaven, pray to God for his fellow-countrymen. Indeed, a few Days after his death, I baptized 3 adults; and a number of other dying infidels have received the same grace. I number as many of the former as of the latter—about 50, within a year."

SECTION 2DE. DE L'ESPERANCE DES IROQUOIS CHRESTIENS.

L'ESPERANCE du paradis donne vn Courage incomparable aux Iroquois Conuertis; et deslors qu'ils ont embrassé tout de bon la religion chrestiene, ils s'y Conseruent Courageusement par la veue du paradis et par l'esperance des bonheurs eternels que la foy nous promet.

Le p. de Carheil en aporte vn exemple Considerable: Il faut que J aduoue dit il que ce qui m'a le plus Consolé pendant cette année 1673 a esté la mort d'un Jeune guerrier de l'age de 25 ans, il fut ataqué d une maladie qui l'ayant faict languir vn temps Considerable me donna le loisir de l'instruire peu a peu, il m'escouta tousjours sans me rebuter, mais aussi sans me tesmoigner beaucoup d'agrement po9 ce que ie luy disois Il demeura dans cet estat jusques au que le voyant diminuer ie creus qu'il le falloit presser dauantage, mais toutes fois de telle maniere que ie l'obligeasse doucement par vne simple representation de l'importance des verités que ie luy enseignois et Conformement a son genie a me demander luy mesme le baptesme en effet il me le demanda et ie le baptisay auec d'autant plus d'asseurance de sa bonne disposition que J'auois eu plus de temps a le disposer et que ie scauois qu'il auoit examiné ce que ie luy auois enseigné: Il Continua quelques jours apres son baptesme sans que son mal parust s'augmanter notableme[t] et ie tombay moy mesme dans vn espuisement de forces qui m'obligea a me tenir couché sur ma natte po9 prendre vn peu de repos afin de me restablir: mais le mesme iour que ie le voulus faire, mon malade se sentit beaucoup

SECTION 2ND. OF THE HOPE OF THE CHRISTIAN IROQUOIS.

THE Hope of paradise gives an incomparable Courage to the Converted Iroquois; and from the time that they have in earnest embraced the christian religion, they Bravely Persevere in it, through the hope of paradise and of the eternal happiness which the faith promises to us.

Father de Carheil adduces a Notable example of this. "I must own," he says, "that what has Comforted me more than all else, during this year of 1673, has been the death of a Young warrior aged 25 years. He was attacked by a sickness which, as it rendered him weak for a Considerable time, gave me the leisure to instruct him little by little. He listened to me always without repelling me, but at the same time without manifesting much gratification at what I was saying to him. He remained in this state until, observing him to be sinking, I felt that I ought to be more urgent with him, but always in such a way that, by a simple representation of the importance of the truths that I was teaching him,—a representation, moreover, in Accordance with his understanding,—I might gently constrain him to ask me of his own accord for baptism. As a fact, he did so; and I baptized him with all the more assurance of his favorable frame of mind since I had had more time in which to prepare him, and since I knew that he had carefully considered what I had taught him. He Continued for some days after his baptism without any notable increase of his malady; while I myself fell into an exhausted condition, which compelled me to remain lying upon my mat, in order to take a little repose and so recruit myself. But the very day on which I wished to do so, my

plus pressé qu'a l'ordinaire, et ne doutant point que ce ne fut le dernier Jour de sa vie, m'enuoya prier sur les 9 heures du matin de l'aller visiter a sa Cabane. J'y fus incontinent, et dabord il me declara qu'il sentoit bien qu'il estoit proche de la mort qu'il me suplioit de faire tout ce que ie scauois qu'il falloit faire po^{9} son bonheur eternel, parce qu'il auoit vne forte esperance d'y paruenir par mon moyen. Je fus rauy de sa disposition, et ie commençay selon son desir a luy repeter sommairement nos principaux misteres et luy faire exercer sur chascun d'eux des actes de foy en forme de priere apres lesquel*les* ie l'interrogeay de ce qu'il pouuoit auoir Cõmis depuis son baptesme, qui fut desagreable a dieu. Je luy donnay ensuite l'absolution, ensuite il me pria de ne le pas quiter Jusqu'a ce qu'il fut mort, de demeurer tousjour auec luy sans discontinuer de prier ou de le faire prier coe ie le fis depuis les 9 heures du matin jusqu'a 4 heures du soir qu'il mourut pendant tout ce temps si ie voulois vn peu respirer p*ar*[our] quelques moments de relache, il m'aduertessoit aussitost de recomencer et me Consoloit infiniment par ces empressements qui ne pouuoient proceder que du S^{t}. Esprit lequel malgré son mal l'apliquoit fortement aux prieres que ie faisois tout haut et en son nom par ce qu'il ne pouuoit plus les faire luy mesme Il ramassoit de temps en temps ses forces po^{9} m interroger sur le paradis afin que ie le Confirmasse dans l'esperance qu'il auoit d'y aller et que J'augmantasse la Consolation qu'il en receuoit. Il eut sur la fin des moments de doleur si pressant qu'elle le fit esclater en quelque parole d'impatience que J'arestay aussi

patient felt himself much more distressed than usual; and, not doubting that it was the last Day of his life, sent to me at 9 o'clock in the morning to beg me to come and visit him in his Cabin. I was there immediately, and he made known to me at once that he felt that he was indeed near his end; and implored me to do all that I knew ought to be done for his eternal welfare, as he had a strong hope of attaining to it through my instrumentality. I was delighted at his frame of mind, and, agreeably with his wish, rehearsed to him briefly our principal mysteries, and helped him to make over each of them an act of faith in the form of a prayer. Then I questioned him concerning what he might have Committed since his baptism that was displeasing to God; and I gave him absolution. After this, he begged me not to leave him Until he should die; to remain with him all the time without ceasing to pray, or to suggest prayers to him—as I did, from 9 in the morning until 4 in the afternoon, when he died. During all that time, if I desired a little breathing-space for a few moments of relaxation, he would immediately call upon me to begin again. He Comforted me exceedingly by this earnestness, which could proceed only from the Holy Ghost, who was fixing his attention, in spite of this man's malady, closely on the prayers that I offered aloud on his behalf, as he could no longer offer them himself. He gathered his powers together, from time to time, to question me concerning paradise, that I might Confirm him in the hope that he had of going thither, and thus enhance the Consolation that he was receiving from it. He experienced, toward the close, moments of pain so violent as to cause him to break out in a few impatient words. I stopped these at once, telling

tost luy disant que cette Impatience desplaisoit a dieu et qu'il deuoit suporter le mal qu'il enduroit po^{r} satisfaction de ses pechés passés; il aquiessa facilement; Il Conceut de la douleur de son emportement, et ie luy donnay l'absolution apres laquelle il demeura paisible jusqu'a la mort sans donner aucun signe d'impatience quelque grande que fut la douleur que son mal luy Causoit: Je luy fermay les yeux, et ne pus m'empecher de l'embrasser, et le baiser le voyant mort tant la Joye que J'auois estoit grande, et l'asseurance qu'il prieroit fortement po^{r} moy deuant Dieu selon la promesse qu'il m'en auoit faicte.

Voicy vn autre exemple que le p. Jean de lamberuille raporte en Ces termes; vne pauure vieille aueugle depuis long temps et baptisée par le p. millet me donnoit de la deuotion toutes les fois que ie la faisois prier. Elle me demandoit auec simplicité quand elle iroit au Ciel, IESVS aura t'il pitié de moy bien tost? me disoit elle, ie l'espere bien. Le plus grand plaisir que j'atends de luy maintenent, est la mort Dieu luy acorda ce qu'elle desiroit mais d'une facon inesperée vn yurogne qui venoit d'estropier vne autre vieille entre dans sa cabane, la seule personne qui estoit aupres d'elle prend la fuite et l'abandonne a ce furieux, qui auec vn pic de bois luy meurtrit tout le visage luy Cassa la machoire, luy perça les joües et luy fit plusieurs trous a la teste et aux espaules, et la laissa po^{r} morte sur la place quoy qu'on trouuast mauuais que ie traitasse les playes de cette vieille dont on auoit moins de pitié que d'un Chien, ie la penssay et la Consolay du mieux qu'il

him that this Impatience was displeasing to God, and that he ought to bear the pain that he was enduring as satisfaction for his past transgressions. He readily acquiesced, Expressing sorrow for his hastiness, and I gave him absolution,—after which he remained peaceful until death, without evincing any sign of impatience, however great might be the suffering his malady Caused him. I closed his eyes, and could not resist embracing and kissing him on seeing him dead, so keen was the Joy that I experienced, and so great the assurance that I had that he was praying very heartily for me before God, agreeably to the promise that he had made me."

Here is another example, which father Jean de lamberville Thus relates: "A poor old woman, blind for a long time, who had been baptized by father millet, inspired me with devotion whenever I made her pray. She asked me, with simplicity when she would go to Heaven. 'Will not JESUS have pity on me very soon?' she said to me. 'I hope so, indeed; the greatest happiness that I await at his hands is death.' God granted to her this desire, but in an unexpected way. A drunkard, who had just maimed another old woman, burst into her cabin. The only person who was near her took to flight, and abandoned her to this madman,—who with a cudgel battered her entire face, Broke her jaw, cut open her cheeks, and covered her head and shoulders with gaping wounds, leaving her on the spot for dead. Although it was taken amiss that I should treat the wounds of this old woman, for whom less pity was shown than for a Dog, I bound them up and Comforted her as well as I could, which evoked the remark from some persons that it was a good thing to be a Christian, since the black gowns thus

me fut possible, ce qui fit dire a quelques personnes qu'il faisoit bon estre Chrestien, puis que les robes noires assistoient ainsi jusqu'a la mort, ceux qui auoit aymé la priere. Je la fis prier encore vne fois et apres s'estre Confessée elle Commença sa Chanson de mort qui Consistoit en des actes d'esperance d'aller au Ciel *par ce mots*. Enfin ie meurs, ie vas au Ciel voir Jesus. voilla qui est bien, Jesus ayés pitié de moy. Elle rendit l'esprit ayant repeté cecy cinq ou six fois.

Il y a 8 mois que ie baptisay vn malade qui estoit considerable parmy les onnontagués (c'est le mesme pere qui Continue de parler) et qui m'a beaucoup Consolé par la ferme esperance qu'il a faict paroistre apres son baptesme et a sa mort, qu'il iroit au Ciel l'atache qu'il auoit a garder ses songes ne s'acordoit pas auec nostre religion, ce pendant Dieu qui en auoit faict vn predestiné luy enuoya vne maladie qui exerce sa patience pendant 18 mois: Il eut d'abord recours aux Jongleurs, et aux medecins qui employerent en vain toutes leurs industries po^{9} luy procurer la santé. Il voulut esprouuer aussi mes remedes qui le soulagerent notablem^{t} mais son mal estoit iremediable ie luy dit que ie ne le voulois pas tromper comme faisoient les autres qui prometoient vainement de le guerir, et qu'il mourroit de cette maladie apres vne grande langeur, il me remercia de luy auoir dit ce que ie pensois de son mal, prions dieu me dit il, et demain venes me visiter; nous priasmes ensemble, et toutes les fois que ie l'allois voir, Je luy donnois de temps en temps quelques petits rafraichissements qui acheuerent de luy gagner le Cœur:

assisted, even unto death, those who had loved prayer. I made her pray once more; and, after being Shriven, she Began her Song of death, which Consisted in acts of hope of going to Heaven. *The words were:* ' At length I die. I am going to Heaven to see Jesus; how good it is! Jesus, have pity upon me.' She breathed her last after repeating these final words five or six times.

" I baptized, 8 months ago, a sick man, who was prominent among the onnontagués " (it is the same father who Continues the narrative), " who gave me great Comfort by the firm hope that he manifested after his baptism, and at his death, that he would go to Heaven. His tenacity in adhering to his dreams was ill-consistent with our religion. God, however, who had chosen him for one of his elect, visited him with a sickness which tried his patience for 18 months. At first, he had recourse to Jugglers and medicine-men, who in vain called to their aid all artifices to restore his health. He determined on trying also my remedies, which relieved him considerably; but his malady was irremediable. I told him that I had no wish to deceive him like the others, who had promised in vain to cure him, and that from this malady he would die after a long period of weakness. He thanked me for telling him what I thought of his disease. ' Let us pray to God,' he said to me, ' and to-morrow come to see me.' We prayed together then, and every time when I went to see him. I gave him from time to time some little refreshments, which completely won his Heart. He told me that I had more pity for him than had all those of his own nation; that he had no fear of death, provided I promised him that he should Go to Heaven. I told him that it depended upon

Il me dit que J'auois plus pitié de luy que tous ceux de sa nation, qu'il n'aprehendoit point la mort pourueu que ie luy promisse qu'il Iroit au Ciel: Je luy dis qu'il ne tenoit qu'a luy de se mettre en l'estat que dieu le vouloit po^{9} le rendre bien heureux; Je fairay me dit il tout ce que vo^{9} me sugereres de faire; ie suis content d'estre baptisé et ie le souhaite. sa feme qui auoit bien d'autres sentimens que son mary ne pouuoit l'aprouuer. Il luy eschapa de Dire quelque chose contraire aux desirs de ce bon Cathecumene, il la reprit en ma presence et deuant toute sa famille, et adjousta qu'elle seroit malheureuse en enfer si elle ne l'imitoit; que lors qu'il seroit mort n'y elle n'y ses enfans n'oubliassent iamais ce qu'il venoit de dire et que s'ils auoient de l'affection po^{9} luy et po^{9} eux mesmes qu'ils fissent tout ce que ie leur disois po^{9} leur salut Des dispositions aussi bonnes que Celles la me firent presque determiner a le baptiser sur l'heure. J'en communiquay auec garaKontié qui fut le visiter, et me raporta que le malade auoit Caché 10 cousteaux qu'il gardoit fort soigneusement parce qu'on les luy auoit donnés po^{9} Contenter ses songes qu'il les tennoit coe les conseruateurs de sa vie que s'il s'en desfaisoit J aurois subjet de croyre qu'il vouloit effectiuement estre Chrestien. Je retournay donc chés luy, et tombay insensiblement sur ces Cousteaux, il est vray me dit il que ie les ay encore; mais po^{9} vous montrer que ie n'y ay nulle atache ie vous les mets entre les mains. tous ceux de son logis furent surpris de ce procedé: Le malade s'en aperçeut, et dit tout haut, pourquoy croyre que des cousteaux sont les maistres de ma vie? que la robe noire en face cõme il

him alone to put himself in the condition in which God willed him to be that he might make him happy. 'I will do,' he said to me, 'all you suggest to me. I am willing and desirous to be baptized.' His wife, whose feelings differed widely from her husband's, would not give her approval; and she gave Expression to something that was opposed to the sentiments of this good Catechumen. He reproved her in my presence and before his whole family, and added that she would be unhappy in hell if she did not imitate him; that when he was dead, neither she nor her children ought ever to forget what he had just said; and that if they were possessed of any affection for him and for themselves, they would do all I should tell them to do for their salvation. Dispositions so good as These made me almost determine on baptizing him at once. I conferred about it with garakontié, who went to see him. He reported that the sick man had Concealed 10 knives, that he guarded them very carefully, as they had been given him to Satisfy his dreams, and because he looked upon them as the preservers of his life; and that, if he would part with them, I would have reason to believe that he really desired to become a Christian. I returned then to his house, and, in a careless way, alluded to the Knives. 'It is true,' he said to me, 'I have them still; but in order to show you that I have no attachment to them, I give them up to you.' All of his household were surprised at this proceeding. The sick man perceived this and said aloud: 'Why believe that a few knives are the rulers of my life? The black gown may do with them what he thinks fit.' I advised him to make with them some dona-

aduisera. Je luy conseillay d'en faire des liberalités a ses amis qu'il deuoit conuier a vn festin d'ours le Jour suiuant ce qu'il fit et afin que J'en fusse tesmoin ie fus vn des Inuités. Je fis la priere deuant et apres le repas; et pendant que les Conuiés mangeoit il leur dit qu'il auoit creu autresfois que des cousteaux qu'on luy auoit donnés en vertu de ses songes pouuoient luy Conseruer la vie: mais qu'il estoit destrompé de cette erreur, voilla dix couteaux que ie gardois, ie vous en fais present, et il les leur distribua sur l'heure quand on se fut retiré il me demanda pourquoy ie differois a le baptiser, et s'il ne valloit pas mieux luy donner le baptesme tandis qu'il auoit de l'esprit que d'atendre qu'il commençat a perdre le Jugement, qu'alors Dieu ne voudroit pas le receuoir dans le Ciel, ainsi que ie ne le remisse point a vn autre temps. Je fus raui de le voir si bien disposé, ie luy fis faire les actes qui doiuent preceder le baptesme, et ie le luy donnay en presence de toute sa famille que J'exhortay de l'imiter.

Il a vescu 3 mois depuis qu'il a esté baptisé. Il enuoyoit ses enfans prier en la Chapelle, et se faschoit lors qu'ils ne luy a obeissoient pas en cecy aussi promptement qu'il le souhaitoit. vn Jour qu'il tomba en defaillance sentant que les forces començoit a luy manquer, il m'enuoya querir et se Confessa ie luy donnay l'absolution et peu apres vn petit remede qui le fit reuenir de son euanoissement. En fin la vie luy deuint facheuse et ne souhaitoit plus que la mort po^{9} voir Dieu. Il me presentoit souuent le bras po luy dire selon la Connoissance que l'on Croit que les francois ont, du temps auquel on doit

tions to his friends, whom he might invite to a bear-feast on the following Day. He did so, and in order that I might be a witness, I was one of the Invited ones. I offered prayer both before and after the repast; and while those Invited were eating, he told them that formerly he had believed that the knives given him in virtue of his dreams could Preserve his life, but that he had been undeceived in this error. 'Here are ten knives that I was keeping; I make of them a present to you;' And then and there he distributed them among the guests. When they had gone away, he asked me why I deferred baptizing him, and if it would not be better to give him baptism while he was in possession of his faculties than to wait until he might begin to lose his power of Judgment, for then God would not receive him into Heaven; and for that reason he asked that I should not defer it to another time. I was delighted to see him so well disposed. I had him perform the acts which should precede baptism, and administered it in the presence of his whole family, whom I exhorted to imitate him.

"He lived 3 months after being baptized. He sent his children to pray in the Chapel, and was angry when they did not obey him in that respect as promptly as he wished. One Day, when he fell into a swoon, feeling that his powers were beginning to fail him, he sent for me and made his Confession. I gave him absolution, and shortly afterward a mild remedy, which relieved his faintness. At length life became a burden to him, and his desire was only for death, that he might see God. He often stretched out his arm to me, as a sign to me to tell him, agreeably to the Knowledge which it is Believed the

mourir, dans combien de Jours il cesseroit d'estre miserable. Eh bien me disoit il m'allés vous anoncer de bonnes nouuelles, ne mourray ie point bien tost n'yray ie pas bien tost au Ciel; ie luy dis apres luy auoir touché le poulx qu'il aprochoit de sa fin. o que vo^{9} me faictes plaisir me dit il de me resjouir d'une si fauorable nouuelle, ie vo^{9} en remercie, prions dieu ensemble. Il auoit vn si grand desir d'aller au Ciel que l'aprehension qu'il auoit d'en estre exclus ne luy donnoit pas vne petite peine. vn songe qu'il auoit eu qu'il estoit mort et que le maistre de la vie des ho^{es}. auoit chassé son ame de la porte de son paradis l'inquietoit si fort qu'il me repeta 3 fois en adjoustant; mais vous m'aués dit qu'il ne faut point s'arrester aux songes; non luy dis ie Dieu vous le defend et veut que vous penssiés qu'il vous faira vn fauorable accuil apres vostre mort puis que vo^{9} Croyés en luy de tous vostre Cœur: Il me reïtera qu'il croyoit en luy parce qu'il ne mentoit point. Il me pria tout haut de l'absoudre de quelque Impatience qu'il auoit eüe de la désobeissance de ses enfans qui se lassoit de sa longue maladie, ie la luy donnay et priasmes Dieu po^{9} la derniere fois. Je luy demanday s'il ne se souuiendroit pas de moy deuant Dieu apres sa mort ouy me dit il, et me prenant par la main, nous risquerons ensemble Car J'espere fermement d'aller au Ciel. Le lendemain il tomba dans vn assoupissement qui Continua Jusqu'a la mort. quand ie n'aurois baptisé que cette seule personne depuis que J'ay le bien d'estre icy Dieu m'auroit trop honnoré d'auoir contribué au salut d'un predestiné.

french possess of the time when one is to die, in how many Days he would cease to be miserable. 'Oh,' he would say to me, 'are you going to tell me good news? shall I not die soon? shall I not soon go to Heaven?' I told him, after feeling his pulse, that he was approaching his end. 'Oh, what pleasure you give me,' he said to me, 'in gladdening me with such good news. I thank you for it; let us pray to God together.' He had so great a desire to go to Heaven that the fear which possessed him of being excluded occasioned him no little distress. A dream that he had had, that he was dead and that the master of the life of men had chased his soul from the gate of his paradise, disquieted him so much that he repeated it to me 3 times, adding, 'But you have told me that we should attach no importance to dreams.' 'No,' I said to him; 'God forbids it, and would have you feel that he will accord you a favorable reception after your death, since you Believe in him with all your Heart.' He repeated to me, over and over again, that he believed in him, as he did not lie. He begged me to absolve him from a certain Impatience that he had shown at the disobedience of his children, who had grown tired of his long illness. I gave it to him, and we prayed to God for the last time. I asked him if he would not remember me before God after his death. 'Yes,' he replied; and taking me by the hand, 'we will venture together, For I firmly hope to go to Heaven.' The next day, he fell into a lethargy, which Lasted Until death. Had I baptized but this one person while having the happiness of being here, I would have been too greatly honored by God in having contributed to the salvation of an elect soul.''

SECTION 3E DE LA CHARITÉ DES IROQUOIS CHRESTIENS

CETTE Reyne des vertus a paru merueilleusement en la personne d'une pauure esclaue prise par les Iroquois sur la nation des Chats. on sera sans doubte touché des graces que Dieu a bien voulu faire a cette Captiue, et des vertus singulieres, et sur tout de la Charité enuers Dieu et enuers le prochain qu'elle a faict esclater aux yeux des sauuages et des francois a la prairie de la magdelaine. en voicy le recit.

Dieu ayant permis que Gentaienton bourg de la nation des chats fut pris et saccagé par les Iroquois; GandeaKtena qui est le nom de celle dont nous parlons fut faicte esclaue auec sa mere, et menée a onniout, ou le malheur de leur pays fut le bonheur de nostre Captiue, et son esclauage fut Cause qu'elle se disposa a receuoir la liberté des enfans de Dieu par le baptesme. L'innocence auec laquelle elle auoit vecu mesme auant que d'auoir le dessein de se faire chrestien sembloit l'auoir coe preparée a receuoir cette grace et c'est vne chose admirable qu'au milieu de la Corruption extreme des Iroquois, elle pust auant que d'estre esclerée de la lumiere de l'euangille s'exempter de participer a leurs desbauches quoy qu'elle fut leur esclaue.

Quelques années apres qu'elle fut a onnejout le p. Bruyas y vint aussi prescher l'euangile. Dés le lendemain de son arriuée il declara publiquement le subjet de sa venue; nostre esclaue fut aussi tost Interieurement *touchée* [inspirée] de Dieu, et si viuement touchée du desir du paradis et de la crainte de l'enfer, qu'elle se resoulut sur le Champ de ne rien

SECTION 3RD. OF THE CHARITY OF THE CHRISTIAN IROQUOIS.

THIS Queen of virtues has been wonderfully displayed in the person of a poor slave, taken prisoner by the Iroquois from the Chat nation. We shall undoubtedly be touched by the graces that God was pleased to confer upon this Captive, and by the singular virtues — and, above all, the Charity toward God and her neighbor — that she displayed before the eyes of the savages and the french at la prairie de la magdelaine. Here is the narrative:

God having permitted that Gentaienton,[11] a village of the chat nation, should be taken and sacked by the Iroquois, Gandeaktena, which is the name of the one of whom we are speaking, was taken into slavery together with her mother and brought to onniout. There the misfortune of her country proved the blessing of our Captive; and her slavery was the Cause of her preparing herself to receive through baptism the liberty of the children of God. The innocency in which she had lived, even before intending to become a christian, seemed to have prepared her to receive this grace; and it is an astonishing fact that, in the midst of the extreme Corruption of the Iroquois, she was able, before being illumined by the light of the gospel, to keep herself from participating in their debaucheries, although she was their slave.

Some years after her coming to onneiout, father Bruyas also came thither to preach the gospel. On the day after his arrival, he made known in public the reason of his coming. Our slave was at once Inwardly *influenced* [inspired] by God, and so keenly affected with the desire of paradise and the fear of

espargner po^{9} acquerir l'un et po^{9} esuiter l'autre. Elle n'eut pas moins de Constance a poursuiuere l'execution de son dessein qu'elle auoit eu de promptitude a le former; et quoy qu'elle y trouuat de grands obstacles, il n'y en eut aucun qui l'empechat d'en venir a bout sa pudeur extreme qui ne luy permetoit pas d'aller trouuer le pere toute seule, le refus de toutes celles qu'elle prioit de luy tenir compagnie, le dessein prompt et subit que son mary prit de l'emmener a la guerre auec luy, l'ocupation que luy donna celle dont elle estoit esclaue d'aller a la peche apres que son mary l'eut renuoyée, ne seruirent qu'a monstrer la vigeur de l'esprit dont elle estoit poussée qui la rendant attentiue a Chercher l'ocasion fauorable de corespondre a l'inspiration diuine, luy fit en fin prendre celle que la prouidence de Dieu plustost que le hasart luy fournit. Car a son retour de la pesche elle trouue vn de ses Compagnes qui alloit a la priere, elle se joint a elle et estant arriuée a la Cabanne du pere elle repete les prieres Le p. la regardant connut a son visage plain de pudeur qu'il y auoit quelque chose d'extrord^{re}. dans cette June feme, ce qui l'obligea de luy parler en particulier po^{9} l'encourager. depuis ce temps la elle ne manqua iamais de venir prier Dieu dans la Chapelle; Elle aprit en tres peu de temps les prieres et les misteres de nostre foy. Mais faisant reflection aux mœurs Corrompues et au libertinage des Iroquois, Jugea prudement qu'elle auroit bien de la peine a s'y sauuer en demeurant parmy eux, elle prend donc resolution de les quiter po^{9} venir demeurer auec les francois. Elle recommande cette affaire a dieu, et elle parle de son dessein a sa mere, a son

hell, that she Immediately resolved to spare no pains in acquiring the one and avoiding the other. She showed no less Constancy in the prosecution of her purpose than promptitude in forming it; and although she encountered great obstacles, there was none that she did not succeed in overcoming. Her extreme modesty, which would not permit her to visit the father all alone; the refusal of all whom she asked to bear her company; the determination, sudden and unexpected, of her husband to take her with him to the war; the work assigned to her by the woman whose slave she was,—that of going to the fishery, after her husband had sent her back from the expedition,—served only to bring to view the power of the spirit by which she was urged forward. This spirit, rendering her careful to Seek the favorable opportunity of corresponding to the divine inspiration, prevailed upon her to embrace at last what the providence of God rather than chance placed in her way. For, on her return from the fishery, she met one of her Companions who was on her way to the prayers. She went with her; and on arriving at the Cabin of the father, she repeated the prayers. The father noticed her, and judged from her modest countenance that there was something about this Young woman that was quite out of the common; this determined him to address to her some words of encouragement in private. From that time she never failed to come to pray to God in the Chapel. She learned in a very short time the prayers, and the mysteries of our faith; but, reflecting on the Corrupt morals and licentiousness of the Iroquois, and wisely Concluding that she would experience much difficulty in securing her salvation

beau pere, et a son mary apres qu'il fut retourné de la guerre; elle les gaigne tous aussi bien que quelques autres de ses voisins auec lesquels elle vint trouuer Monseigneur l'Euesque de Canada qui les baptisa tous après qu'ils eurent esté instruits. Ces heureux succés dont dieu auoit acompagné la Conuersion de nostre Catherine, car c'est le nom qu'elle receut au baptesme, et ce petit nombre de personnes qu'elle auoit atirées a la foy, et la suite des choses a faict voir qu'il l'a destinoit deslors et la Conduisoit a estre la Cause du salut de quantité d'Iroquois. Car il luy donna la pensée d'aller demeurer a la prairie de la magdelaine ou depuis deux mois on Commencoit vn establissement, elle y alla en effet auec ceux auec qui elle auoit esté baptisée qui estoient au nombre de 12 et elle y Commança la mission qui y est a present si florissante.

Ces petits commencemens durerent au mesme estat pendant 2 ou 3 ans, mais en fin ils firent vn grand esclat particulierement parmy les nations Iroquoises, en sorte que plus de 200 Iroquois sont venus depuis ce temps la s'establir a la prairie de la magdelaine po^{9} y viure en bons chrestiens; et c'est vne Chose admirable que Dieu ayt voulu qu'ils Conseruassent la vie a Catherine afin qu'en suite elle leur pust procurer le salut eternel, et que leur esclaue deuint ainsi leur maistresse dans la foy. Elle le fut en effet non seulement dans le commencement de sa Conuersion mais dans tout le reste de sa vie par les rares exemples de vertu qu'elle leur donna.

Elle auoit partagé a l'exemple de s^{te}. anne son temporel en trois parts, dont elle auoit destiné l'une po^{9} l'eglise, l'autre po^{9} Les pauures, et la 3^{e} po^{9}

if she lived among them, she resolved to leave them and come to live with the french. She commended the matter to God, and spoke of her plan to her mother, to her father-in-law, and to her husband, after his return from the war. She won them all over, as well as certain others of her neighbors, and came with them to Monseigneur the Bishop of Canada, who, after they had been instructed, baptized them all. These blessed successes with which God had accompanied the Conversion of our Catherine — for that is the name she received at baptism — and that little band of persons whom she had attracted to the faith, and the train of events, made it apparent that he had from that time appointed her, and was Directing her, to become Instrumental in the salvation of many Iroquois; for he gave her the thought of going to dwell at la prairie de la magdelaine, where, two months ago, a settlement had been Started. She went there, in fact, together with those with whom she had been baptized,— 12 in number,— and gave the first Impulse to the mission which is now so flourishing.

No advance was made in these small beginnings for 2 or 3 years; but, at length they attained much renown, especially among the Iroquois nations, so that more than 200 Iroquois have come since that time to establish themselves at la prairie de la magdelaine, in order to live there as good christians. And it is a surprising Thing that God should have willed that they should Spare the life of Catherine in order that, afterward, she might obtain for them eternal salvation, and that thus their slave might become their instructress in the faith. She was that indeed, not only at the outset of her Conversion, but all the remainder of her life, through the rare examples of virtue which she furnished to them.

l'entretien de sa famille. Jamais le pere fremin ne luy proposa vne œũre de charité qu'il ne fut obligé de luy prescrire la quantité, et la qualité de ce qu'elle donneroit, parce qu'elle estoit portée de donner tousjours ce qu'elle auoit de meilleur, et dans vne quantité qui alloit Jusques a l'exes. sa Cabanne estoit le refuge des pauures et des mescontens, et si tost que quelq'un y estoit entré tous les mecontentemens se dissipoient. Elle estoit si Chaste qu'on n'osoit dire vne parolle Contre L'honnesteté en sa p^nce^ a moins que de la voir rouger. *son Zele se fit connoistre dans la Conuersion de son mary et de ses parens, et la grande quantité de Chrestiens Iroquois qui sont a la prairie de la magdelaine peuuent dire qu'elle a esté la Cause de leur conuersion* coe elle auoit vn grand desir de paruenir a vne haute sainteté, elle s'estoit persuadée fortement que po^9^ venir a bout de Ce dessein si genereux il falloit faire ce q^9^ font les missionnaires ainsi elle tachoit de les imiter en tout, Instruisent et Catechisant non seulement ceux qui sont establis dans la prairie de la magdelaine mais encore les passants qui dans vn seul esté vont jusqu'au nombre de 7 a 800 enuers lesquels elle ne manquoit pas aussi d'exercer la Charité po^9^ leur noriture. La douceur de son naturel estoit extreme, et son mary en ressentoit le premier ses effects elle l'auoit tellement gaigne q^9^ d'un sauuage fier et barbare Jusqu'a l'exés, elle en auoit faict vn ho^e^. d'une douceur admirable, et vn exellent Chrestien. Jamais elle ne donna subjet de plainte a personne; Le Zele luy ayant faict dire vne fois a vne Iroquoise Infidelle qu'elle seroit bruslée a Jamais, parce qu'elle ne vouloit pas escouter ce qu'on luy disoit po^9^ son salut: et s'estant aperceue que

She had divided, after the example of st. anne, her earthly goods into three equal parts, of which she devoted one to the church, another to The poor, and the 3rd to the support of her family. Never did father fremin propose to her a work of charity, when he was not obliged to prescribe to her the quantity and quality of what she was to give, as she was always disposed to give the best of what she had, and in a quantity which was Even excessive. Her Cabin was the refuge of the poor and the discontented; and as soon as any one came into it, all feelings of discontent were dispersed. She was so Chaste that no one dared utter an Unbecoming word in her presence, unless to see her blush. *Her Zeal was shown in the Conversion of her husband and his relatives; while the large number of Iroquois Christians who are at la prairie de la magdelaine could affirm that she was the Instrument of their conversion also.* As she had a great desire of attaining to a high sanctity, she had strongly persuaded herself that, in order to accomplish so noble A purpose, it was necessary to do what the missionaries did. So she tried to imitate them in everything, Instructing and Catechizing not only those who are settled at la prairie de la magdelaine, but also those who pass that way. These in a single summer repair thither to the number of 7 or 800, and toward them she never failed to exercise Charity as regards their sustenance. The sweetness of her disposition was extreme, and her husband was the first to feel its effects. She had so won him that, from a savage haughty and barbarous To the last degree, she had made a man of wonderful gentleness, and an excellent Christian. She never gave cause for complaint to any one. When her Zeal

cette parolle l'auoit irritée; Elle l'alla trouuer aussi tost et luy demanda pardon du subjet de facherie qu'elle luy auoit donné.

Elle estoit des premiers aux exercices de deuotion qui se pratiquent a la mission de la prairie, et mesme C est elle qui a Commencé *a les pratiquer, elle commanca aussi* l'assemblée qu'on apelle la s^te^. famille qui estant Composée des personnes les plus remarquables en ferueur faict le soutien de la mission elle auoit vne deuotion extraordinaire a la s^te^. vierge et la deuotion qu'elle luy portoit alloit Jusques a des tendresses Incroyables, que cette aymable mere de Dieu ne manquoit pas de recompenser par les faueurs singulieres qu'elle luy faisoit. Car C'estoit assés que Catherine luy demandat quelque Chose pour l'obtenir; ce qu'elle a souuent experimenté non seulement lors qu'elle la prioit po^9^ elle, mais encore lors qu elle la prioit po^9^ les autres

Elle auoit vn grand destachement des Creatures qu'elle fit paroistre lors qu'on luy aporta vne fausse nouuelle de la mort de son mary. elle dit aussi tost c'est maintenent que ie suis libre, ie suis resolue de donner la moitié de tout ce que J'ay aux pauures, et l'autre moitie a l'eglise de la s^te^. vierge il me sufit d'auoir de quoy me Couurir, po^9^ mon viure la prouidence de Dieu y pouruoira, ce qu'elle eut faict si on ne luy eut conseillé le Contraire.

Son mary estant heureusement retourné chés luy, elle luy dit qu'il ne falloit pas attendre a la mort a se destacher des creatures qu'il luy restoit vne Ceinture et des brasselets de porcelaine qui tient lieu de perles et de Diamants parmy les sauuages que luy mesme auoit vn grand Collier de mesme matiere dont il se

once made her say to an Iroquois woman, an Infidel, that she would be burned Forever, since she would not listen to what was being said to her for her salvation, Catherine, when she perceived that this remark had irritated her, immediately went to her, and asked pardon for having given her cause for angry feeling.

She was foremost in the exercises of devotion which are practiced in the mission of la prairie; and It was she, also, who Began *the practice of them. She originated, as well,* the assemblage called "the holy family," which, being Composed of the persons most notable for their fervor, is now the stay of the mission. She had an extraordinary devotion to the blessed virgin, and the devotion that she bore to her amounted To Incredible tenderness. That loving mother of God did not fail to recompense this by the signal favors that she granted to her, for It was enough that Catherine should ask her for Anything, to obtain it, as she often experienced,—not only when she besought favors for herself, but even when she prayed for others.

She had a great detachment from Creatures, which she made apparent when they brought to her a false report of the death of her husband. She immediately said: "Now that I am free, I make the resolution to give half of all that I possess to the poor, and the other half to the church of the blessed virgin. It is sufficient for me to have enough to Clothe myself; for my food, the providence of God will make provision." And she would have done it, had she not been advised to the Contrary.

Her husband having returned safely to his home, she told him that one ought not to wait for death to detach oneself from creatures; that she still had

paroit lors qu'il alloit a la guerre; qu'il falloit faire a Dieu vne offrande de tous ces ornements affin de n'auoir plus d'atachement qu'a luy seul. Elle luy perssuada facilement ce qu'elle desiroit, C'est pourquoy ils se presenterent tous deux deuant le s^{t} Sacrement, Catherine prononce cette priere et son mary la repeta. Mon dieu dit elle ie vous donnay il y a quatre ans mon Corps et mon ame et la plus grande partie de tous mes biens, voicy ce qui me reste ie vo^{9} le presente de tout mon Cœur; que vous dois ie demander apres vo^{9} auoir tout donné. Si non que vo^{9} me preniés moy mesme des a present po^{9} me mettre aupres de vous. C'estoit vn pressentiment qu'elle auoit, ou plus tost vne demande qu'elle faisoit de la mort. Le p. fremin qui consideroit cette action dit a quelque autre auec qui il estoit que sans doubte Dieu auoit exaucé cette vertueuse femme. En efet des le l'endemain elle tombe malade; ce qui la remplit de Joye dans l'esperance de voir bien tost ses desirs acomplis. coe elle estoit extremement aymée elle fut incontinent visitée en foulle d'un chacun. Mais coe tous connoissoient ses Inclinations au lieu de l'entretenir de parolles ils passoient le temps de leurs visites en prieres, et particulierement a reciter le Chapellet ce qui duroit tous le Jour et souuent vne boñe partie de la nuit. son mary estoit a son Cheuet qui faisoit l'office d'une personne qui aide a bien mourir. huit Jours se passerent ainsi dans des exercices continuels de pieté qui luy seruirent coe de disposition po^{9} receuoir des derniers sacrements. Dieu luy donna en mesme temps vn desir si vehement de Jouir de luy, que le pere luy faisant repeter vne petite priere po^{9} demander la

a Girdle and bracelets of porcelain, which take the place of pearls and Diamonds among savages; that he himself had a large Collar of the same material, with which he decked himself out when he went to war; that he ought to make an offering to God of all these ornaments, in order that he might no longer have any attachment save to God alone. She easily persuaded him to do what she desired. This was why they both presented themselves before the blessed Sacrament, Catherine saying the following prayer and her husband repeating it: "My God," she said, "four years ago, I gave to you my Body and soul, and the greater portion of my goods. Here is what remains to me; I present it to you with all my Heart. What should I now ask of you after having given you my all, unless it be that, from this moment, you take me myself, to place me near you?" It was a presentiment that she had of her death,—or, rather, a request that she made to die. Father fremin, reflecting on this action, said to another, in whose company he was, that without doubt God had heard this virtuous woman. Indeed, on the following day she fell sick, which filled her with Joy, in the hope of soon seeing her desires fulfilled. As she was much beloved, all came immediately in a crowd to see her; but as all knew her Inclinations, they, in place of conversing with her, passed the time of their visit in prayers, and particularly in reciting the Beads, which was kept up all Day, and often through a good part of the night. Her husband, who sat at her Bedside, fulfilled the duties of him who prepares a patient for death. Eight Days passed thus in continual exercises of piety, which served her as a preparation for receiving the last

santé, la priere estant acheuée elle luy dit, o mon Dieu il m'a esté impossible de dire de Cœur ce que ie viens de dire de bouche pourquoy demander de rester sur la terre puis que Dieu m'inuite d'aller au Ciel.

Aussi tost qu'elle eut receu les Sacrements elle perdit le jugements et entra dans vn delire qui dura 8 Jours, pendant lesquels elle ne faisoit que prier, et elle ne paroissoit auoir du Jugement sinon quand on luy parloit de Dieu.

Lors qu'elle fut entierement desesperée son mary fit vn festin a ses amis, ou il leur tien ce discours. Autrefois leur dit il auant que nous fussions chrestiens no⁹ no⁹ seruions de superstitions pour guerir nos malades, et leurs maladies no⁹ mettoient dans la derniere afliction, maintenant que no⁹ prions no⁹ Inuoquons le nom de Jesus Christ po⁹ leur guerison s'ils meurent nous no⁹ Consolons dans l'esperance de les revoir au Ciel, disons donc nostre Chapellet po⁹ l'agonisante auant que de manger.

Apres 8 Jours de delire, ou plutost apres 8 Jours de priere continuelle, elle tomba dans vne espece de doux sommeil dans lequel elle demeura 9 Jours sans rien prendre, sans se remuer au bout desquels elle expira fort doucement.

La Coustume des sauuages est de donner tous les biens des defunts a leurs parents et a leurs amis, po⁹ pleurer leur mort mais le mary de Catherine en qualité de premier Capitaine assembla le Conseil des anciens, et leur dit qu'il ne faloit plus garder leurs premieres Coustumes qui ne profitoit de rien a leurs morts que po⁹ luy sa pensée estoit de parer le Corps de la defunte de ce qu'elle auoit de plus pretieux,

sacraments. God gave her at the same time so vehement a desire of Possessing him, that, when the father had made her repeat a short prayer which asked for health, she said to him: "It has been impossible for me to say from the Heart what I have just uttered with the lips. Why ask to remain on earth, since God is calling me to Heaven?"

As soon as she had received the Sacraments, she lost her mind and became delirious, remaining so 8 Days,—during which time she did nothing but pray, appearing to have no use of her Reason except when one spoke to her of God.

When her recovery was entirely given up, her husband gave a feast to his friends, at which he made them this address: "Formerly," he said to them, "before we were christians, we made use of superstitions in order to cure our sick people; and their maladies threw us into the utmost distress. Now that we pray, we Invoke the name of Jesus Christ for their cure; if they die, we Comfort ourselves in the hope of seeing them again in Heaven. Let us say, then, our Beads for her who is in agony, before beginning our feast."

After 8 Days of delirium, or rather 8 Days of unceasing prayer, she fell into a kind of sweet sleep, in which she remained 9 Days without taking anything and without stirring; at the close of that period she expired very peacefully.

The Custom of savages is to give all the belongings of the dead to their relatives and friends, that they may bewail the deceased. But the husband of Catherine, in his capacity of chief Captain, assembled the Council of the old men, and told them that they ought not to adhere to their ancient Customs, which

puis qu'elle deuoit ressusiter vn Jour, et d'employer le reste de ce qu'il luy auoit apartenu a faire l'aumosne aux pauures; cette pensée fut suiuie d'un Chascun, et elle est deuenue coe vne loy qu'il ont obsseruée depuis exactement.

Il para donc aussi tost le Corps de sa femme de ses plus beaux habits; et distribua aux pauures tout ce qu'il pouuoit rester de ces petis mubles, leur disant, priés po^{9} la defunte, le tout pouuoit bien monter a 300 ℔ ce qui est beaucoup po^{9} vn sauuage.

Les funerailles furent acompagnés de tous les sauuages de la mission, et de plusieurs francois, qui tous parloient hautement de la vertu de Catherine, coe d'une personne qu'ils croyoient asseurement estre bien heureuse dans le Ciel et le pere fremin qui la Connoissoit tres parfaictement asseure qu'elle est morte dans l'innocence baptismale, et il adjoute qu'elle estoit arriuée a vne si haute vertu, et particulierement a vne pureté de Cœur si admirable qu'il ne pense pas qu'il luy soit rien resté pourquoy elle d'eut satisfaire en l'autre vie.

SECTION 4^{E} DE LA PIETÉ ET DEUOTION DES IROQUOIS CHRESTIENS

DES l'année 1673 la priere se faisoit a gandaouagé qui est vn des bourgs d'agnié dont le p. Boniface auoit soin aussi constãment le matin et le soir, que dans les familles les mieux reglées de france. Il n'y a rien de plus Consolant que de voir ces bon Chrestiens prier ensemble tout haut, et terminer cette s^{te}. action par diuers Cantiques spirituels plusieurs petits enfans de 7 a 8 ans composent aussi entre eux

brought no advantage to their dead; that, for his own part, his thought was to array the Body of the dead one with the very best of what she possessed, since she would, some Day, rise again; and to distribute the remainder of what had belonged to her as alms among the poor. This thought was acted upon by Each one, and it has become a law, which they have since minutely observed.

He immediately arrayed, therefore, the Body of his wife in her best apparel; and distributed among the poor all that remained of her little furniture, bidding them pray for the departed one: the whole amounted to fully 300 livres, which is a good deal for a savage.

The burial was attended by all the savages of the mission, and by many frenchmen, who all spoke highly of the virtues of Catherine, as of a person whom they assuredly believed to be in the bliss of Heaven. And father fremin, who Knew her very thoroughly, bears evidence that she died in baptismal innocence, and adds that she had reached so exalted a state of virtue, and particularly so wonderful a purity of Heart, that he thought nothing remained for which she would have to make atonement in the other life.

SECTION 4TH. OF THE PIETY AND DEVOTION OF THE CHRISTIAN IROQUOIS.

SINCE the year 1673, prayer has been offered at gandaouagé,—which is one of the villages of agnié, of which father Bonniface has had charge,—both morning and evening, as steadily as in the best-regulated families of france. There is nothing more Comforting than to witness these good Christians pray together aloud, and finish that holy act with

leur petit Cheur, et font sur terre ce que les anges ne cessent point de faire dans le Ciel: C'est vn plaisir de voir ces petits innocens se ranger dans la Chapelle, et rendre a dieu leurs hommages aussi bien que les plus aduances en age.

Vne petite Creche qu'il dressa a noel qui fut esclairée de quantité de lumieres, et ornée de verdure excita merueilleusement la deuotion des Chrestiens, qui donnoient a l'enfant Jesus des marques de leur reconnoissance, et de leur amour en Chantant Il n'y eut pas moyen de resister aux Instances qui firent ceux qui sont encore infidelles, d'entrer et de Contenter leur Curiosité par vne longue Consideration de ce qui rendoit le lieu agreable a leurs yeux. La feste se passa a Chanter, et a prier plus long temps qu'a l'ordinaire non obstant la rigueur du froid Leur deuotion po⁹ cet aymable mistere est si tendre que po⁹ fauoriser leur pieté le pere leur permit de Continuer leurs airs et leurs chanssons de noel Jusqu'a pasques. Put on rien souhaiter de plus feruent, et de plus touchant dans vn pays qui semble d abord inaccessible a la foy.

Mais croiroit on bien que la Ceremonie du pain benit se faict tous les dimanches par tour a agnié, ie veux dire parmy des gens qui ont passé pour des antropophages qui se sont autresfois rassasies non seulement de la Chair de leurs ennemys mais mesme de ceux qui leur anoncoient l'euangile. Ils pratiquent cette anciene coutume de l'eglise auec d'autant plus de Joye qu'ils sont tous freres, et enfans de Dieu dont ils mangent maintenant le pain en atendant qu'il leur face gouster les delices eternels.

spiritual Canticles. Several little children, also, 7 or 8 years of age, have formed their own little Choir, and do on earth what the angels never cease to do in Heaven. It is a pleasure to see these little innocents marshaling themselves in the Chapel and rendering to God their homage as well as do those most advanced in age.

A little Cradle, prepared at christmas, illuminated with a number of lights and adorned with evergreens, excited to a wonderful degree the devotion of the christians, who in their Hymns bestowed on the infant Jesus tokens of their gratitude and love. There was no way of resisting the Entreaties which came from those who are still infidels, to go in and Gratify their Curiosity by a lengthened Survey of that which rendered the spot pleasing to their eyes. The festival was spent in Singing and praying — for a longer time than usual, notwithstanding the severity of the cold. Their devotion toward this endearing mystery is so tender that, to assist their piety, the father permitted them to Go on with their tunes and christmas carols Until easter. Nothing could be desired more fervent or more touching, in a country which at first seemed inaccessible to the faith.

But would it be readily believed that the Ceremony of the blessed bread takes place every sunday, by turns, at agnié? — that means, among people who have been reputed cannibals; who in former times gorged themselves not only on the Flesh of their enemies, but even of those who announced to them the gospel. They practice this ancient custom of the church with all the more Joy, inasmuch as they are all brethren, and children of God, whose bread they now eat while awaiting the time when he will

Celle qui donne le pain benit faict vne petite regalle a tous les Chrestiens ches elle, ou l'on faict la priere qui precede, et suit le repas, les Ciuilités qu'ils rendent a celle qui les a inuitées n'ont rien de sauuage. et Ces assemblees seruent merueilleusement a entretenir le ferueur et la Charité. *Il faut bien dire que c'est icy le doigt de dieu, et qu'il n'apartient qu'a luy de faire de tels changemens et de desabrutir tellement les naturels qu'il rende des loups dignes d'estre mis au nombre du grand pasteur des ames.*

Je ne diray rien de l'estime que faict Cette nouuelle eglise de toutes les marques de nostre s^te^. religion; Les croix les medailles sont leurs bijoux le plus pretieus, ils les conseruent si cherement qu'ils les portent au Col, Jusques dans le preche de la nouuelle holande, ou les heretiques n'ont iamais peu leur arracher vn seul grain de leur Chapelet.

Le p. Bruyas escrit aussi de l'année 1676 ce qui suit sur ce mesme subjet. Si ie racontois tout ce qui se passe icy po^9^ le Christianisme ceux qui l'entendroient auroient subjet de louer Dieu qui cõmence a estre glorifié parmy ces infidelles.

Pour moy J'atribue ces Conuersions a la bonté de la s^te^. vierge dont on nous a enuoyé vne image miraculeuse de nostre dame de foy. Je puis dire que depuis q^9^ nous possedons ce pretieux despot, l'eglise d'agnié a Change entierement de face les anciens ont repris leur premiere ferueur, et le nombre des nouueaux va s'augmentant de Jour en Jour. no^9^ exposames cette pretieuse statue de Jour de la Conception de l'immaculée vierge auec toute la Ceremonie que nous pûsmes. ce fut en chantant ses litanies en

cause them to taste of eternal delights. She who provides the blessed bread serves a slight repast to all the Christians at her home, at which the prayer before and after meals is said. The Civility that they show to the one who has invited them has about it nothing of the savage, and These gatherings serve wonderfully in fostering fervor and Charity. *Here indeed, it must be said, is the finger of God; and that it pertains only to him to effect such changes, and so to humanize brutal natures as to render wolves worthy of being counted in the flock of the great shepherd of souls.*

I will say nothing of the estimation in which This new church holds all tokens of our holy religion. Crosses and medals are their most precious jewels; they treasure them so dearly that they carry them round their Necks Even into the conventicles of new holland, where the heretics have never succeeded in snatching away a single bead from their Rosaries.

Father Bruyas wrote likewise, in the year 1676, what follows, on the same subject. "Were I to relate all that takes place here on account of Christianity, they who would listen to it would have reason to praise God, who is beginning to be glorified among these infidels.

"For myself, I attribute these Conversions to the kindness of the blessed virgin, of whom there was sent to us a miraculous image from nostre dame de foy. I can say that since we were in possession of this precious trust, a complete Transformation has taken place in the church of agnié; old Christians have regained their former fervor, and the number of the freshly-converted goes on increasing from Day to Day. We unveiled that precious statue on the Day of the Conception of the immaculate virgin, with all the Ceremony in our power, and while

langue Iroquoise. nous la descouurons seulement le samedy au soir par le Chant des mesmes litanies, et tous les dimanches elle demeure exposée aux yeux de nos Chrestiens qui s'assemblent ce Jour la 3 fois po^{9} reciter le Chapelet deuant leur bonne mere, et protectrice.

SECTION 5^{E} DU ZELE DU SALUT DES AMES DES IROQUOIS CHRESTIENS.

C'EST vne Chose assés admirable qu'il n'y ayt presque point d'Iroquois Conuerty qui ne soit dans le dessein de Conuertir les autres. voyons en quelques exemples.

Le p. Chaumonot qui a soin de la mission de lorette ou plusieurs Iroquois se refugient en parle en ces termes.

Je ne dois pas obmetre le Zelle qu'ont tesmoigné pour leurs Compatriotes nos Iroquois et Iroquoises qui sont en ce bourg depuis quelques années, car ie puis dire que le commencement des Instructions que reçoiuent nos neophites nouuelement venus leur est donné par les anciens qui les vont fort souuent Chercher dans leurs Cabanes po^{9} les Instruire des mysteres de nostre s^{te}. foy. Jaques sogaresse et marie tsaouentê se sont particulierement signalés en ces bons offices qu'ils ont rendus a leurs Compatriotes.

Le premier depuis 4 ans qu'il est icy ne s'est iamais desmenty et s'est tousjours tres fidelement aquité du deuoir d'un bon et Zellé Chrestien, Il nous a tesmoigné en plusieurs occasions qu'il a veritablement la foy nommement lors qu'estant allé faire vn

chanting her litanies in the Iroquois language. We uncover it only on saturday evenings during the Singing of the same litanies; and on every sunday it remains exposed to the sight of our Christians, who on that Day assemble 3 times to recite the Beads before their good mother and protectress."

SECTION 5TH. OF THE ZEAL OF THE CHRISTIAN IROQUOIS FOR THE SALVATION OF SOULS.

IT is a very remarkable Fact that there are scarcely any of the Converted Iroquois who do not form the purpose of Converting others. Let us look at some examples of this.

Father Chaumonot, who has charge of the mission of lorette, in which many Iroquois are taking shelter, speaks of them thus:

"I ought not to omit mention of the Zeal which our Iroquois, both men and women, who have lived in this village for several years have manifested on behalf of their Countrymen; for I can affirm that the first Instructions which our freshly-arrived neophytes receive are given them by the old Christians, who often go to Seek them out in their Cabins, to Instruct them in the mysteries of our holy faith. Jaques sogaresse and marie tsaouentê have especially distinguished themselves in these good offices that they have rendered to their Countrymen.

"The former, in the 4 years that he has spent here, has never belied his profession, having always most faithfully fulfilled the duty of a good and Zealous Christian. He has made it evident to us on many occasions that he is indeed possessed of faith. For instance, having set out on a trip to his own country two years ago, he preferred to return here

voyage en son pays, il y a deux ans, il ayma mieux retourner icy faire profession du Christianisme dans vne grande pauureté que d'accepter plusieurs presents que luy faisoient ses parents et ses amis po⁹ l'engager a ne les pas abandonner; mais il n'est pas content d'auoir luy mesme la foy s'il ne la communique encore aux autres faisant la fonction d'un Zelé missionnaire, Jusques la que sa fẽme nomée cecille qui est aussi fort bonne Chrestiene se plaint quelque fois d'estre trop Importunée des Continuelles predication que son mary faict dans sa Cabane. ce bon hoᵉ. agé d'enuiron 40 ans s'interesse particulierement a ce que tout aille bien dans les menages et les familles que s'il y aperçoit quelque desordre il en aduertit aussi tost le p. chaumonot affin d'y aporter remede c'est luy qui a serui de catechiste dans vne grande bande de nos sauuages qui ont esté a la Chasse pendant l'autome, l'hyuer et le printemps passé. Il y en auoit quelques uns parmy eux qui estoient du nombre dont ie viens de parler; cest a dire nouuelement venus des Iroquois, lesquels sont arriués de leur Chasse tres scauants en nos mysteres, par les soins, et les Instructions de nostre sogaresè.

Il entreprit l'hyuer dernier vn grand voyage po⁹ porter icy sa petite fille morte agée de 15 mois po⁹ estre enterrée en terre sainte. Il fit ce voyage d'enuiron 80 lieüs tout seul a trauers des neiges, et des forets chargé de ce fardeau sur ces espaules marchant Jour et nuit po⁹ ne pas separer disoit il, les os de son enfant d'auec ceux des autres croyants. puis que son ame ne doit estre Jamais separée du nombre des fidelles dans le Ciel.

Pour marie tsaouenca *que nos françois appellent la*

in a state of destitution, in order to make a profession of Christianity, rather than accept the many gifts that his relatives and friends were bestowing on him that they might induce him not to desert them. But he is not satisfied that he himself possesses the faith without communicating it to others also,—performing so Thoroughly the functions of a Zealous missionary that his wife, cecille, who is also a very good Christian, sometimes complains of being overmuch Annoyed by the Continual preachings which her husband carries on in his Cabin. This good man, aged about 40 years, takes particular interest in the good ordering of households and families; when he perceives any disorder, he at once apprises father chaumonot of it that he may apply a remedy. It was he who did duty as catechist in a large band of our savages who were Hunting during last autumn, winter, and spring. There were some of their number who were among those of whom I have just spoken—freshly-arrived Iroquois; they came in from their Hunting quite well versed in our mysteries, through the pains and Instructions of our sogaresè.

"Last winter, he undertook a long journey that he might bring here his little daughter, who died at the age of 15 months, in order to have her interred in holy ground. He made this journey, of about 80 leagues, all alone, across the snows and forests, with this burden fastened upon his shoulders, walking Day and night,—in order that the bones of his child might not lie apart from those of other believers, seeing that her soul would Never be severed from the number of the faithful in Heaven.

"As for marie tsaouenca,—*whom our frenchmen call 'la prétieuse,' and who is indeed a treasure very*

prétieuse, et qui est efectiuement vn thresor bien pretieux dans nostre mission a Cause de son esprit et de sa foy, elle a faict plus qu'on ne scauroit s'imaginer po⁹ instruire ses Compatriotes. Car non obstant la paureté dans laquelle elle s'est trouuée cette année aussi bien que nos autres sauuages, si tost qu'elle scait q⁹ quelque Iroquois ou Iroquoise est arriué dans ce vilage, elle les va Inuiter de venir loger dans sa Cabane, dans la resolution de les nourrir du peu d'aumosnes qu'on luy faict, et le dessein qu'elle a est de les Instruire Jour et nuit dans nos misteres qu'elle scait a fond.

Plusieurs Capitaines et beaucoup d'a*nciens*[utres] du Bourg d'onnejout ayant embrassé la foy en l'année 1676 vn entre autres des plus notables fut baptisé publiquement auec sa femme marié en face de l'eglise, et en suite Comunia. apres quoy il s'est faict Cathechiste et predicateur. sa Cabane pendant sa Chasse d'hyuer estoit vne Chapelle dans les bois ou il faisoit les prieres matin et soir, en banissant toutes les superstitions et repandant par tout vne si bonne odeur qu'il faisoit viure en Chrestiens les Infidelles mesmes qui Chassoient proche de luy. a son retour de la Chasse po⁹ esuiter les occasions de l'yurognerie qui sont frequentes en ce temps la dans le bourg il s'est esloigné de deux lieues s'estant faict vne Cabane separée, d'ou il ne manque point de se rendre icy tous les samedys pour assister au seruice diuin le lendemain. Il y en a plusieurs autres et des premiers de ce bourg qui sont dans la mesme ferueur, ce qui a donné occasion au Pere d'establir parmy eux la s^te^. famille po⁹ conseruer et accroistre Ce premier esprit du Christianisme, et le Zele du salut des ames.

precious in our mission, on Account of her intelligence and faith,—she has done more than one could imagine in instructing her Countrymen. In spite of the poverty in which she, as well as others of our savages, has been plunged this year, as soon as she knows that an Iroquois, man or woman, has arrived in the village, she goes to them and Invites them to come and lodge in her Cabin; she resolves to feed them on the slender alms that are given to her, and it is her design to Instruct them, Day and night, in our mysteries, which she thoroughly understands."

Several Captains and many *elders* [others] of the Village of onneiout, having in the year 1676 embraced the faith, one, among others of the most notable, was together with his wife publicly baptized, and married before the church, and thereupon received Communion; after which, he became Catechist and public instructor. His Cabin, during the winter Hunting, was a Chapel in the woods, in which he offered prayer morning and evening, banishing all superstitions, and diffusing so sweet an odor of piety that he made even the Infidels who Hunted near him live as Christians. On his return from the Hunt, that he might avoid occasions for drunkenness, which are frequent at that time in the village, he moved two leagues away, and constructed for himself a Cabin apart; thence he never fails to return here every saturday, that he may assist at divine service on the following day. There are several others, among the principal men in this village, who exhibit a similar fervor; which has given occasion to the Father to establish among them the holy family, to preserve and increase This nascent Christian ardor, and Zeal for the salvation of souls.

Dieu est admirable en sa Conduite (escrit le p. Jean de lamberuille) vn Chrestien Zelé aprend par hasart sur les 9 heures du soir qu'un vieillard est a l'extremité et qu'un Catarre le suffoque; Il vient aussi tost m'en aduertir J'y Cours, ie le trouue si pressé de son mal qu'il ne put dire plus de deux mots de suite. Je luy fais inuoquer le s^{t}. nom de Jesus il le prononce auec moy, et dit tout ce qui est necessaire po^{r} receuoir le baptesme; Je luy demande s'il ne veut pas estre baptise, il me respond qu'il le souhaite, et ses dernieres parolles sont ie veux que vo^{s} m'effaciés mes pechés, Jesus ayés pitié de moy Je le baptise, et il meurt en moins d'un demy quart d'heure ainsi voila vne ame qui doit son bonheur eternel au Zele d'un bon Iroquois chrestien qui m'aduerty si diligement de sa maladie.

on ne put rien voir de plus touchant que le malheur d'un petit enfant, si toutes fois on put apeller malheur ce qui donne occasion a son bonheur eternel sa mere estant morte deux Jours aprés ses Couches, son pere tomba malade et vint a l'extremité; on luy porta cet enfant po^{r} scauoir qui en seroit la nourisse. Les parents auoient resolu de l'estrangler po^{r} l'enterrer auec sa mere qui auoit souhaité par vne Cruelle Compassion qu'on les mit ensemble dans la mesme fosse. plusieurs femmes cependant deploroient la triste destinée de ce petit malheureux; mais quelques vnes d'elles plus Zelées aduertirent le missionnaire de ce qui se passoit afin qu'il vint donner le baptesme a l'enfant auant qu'on le Jettast dans la fosse de sa mere Il fut donc baptisé, Dieu permit neantmoins qu'on ne le fit pas mourir, Il vescut encore 3 mois, et le Jour que l'eglise solemnise la feste de tous les

"God is wonderful in his Guidance" (writes father Jean de lamberville). "A Zealous Christian learns by chance, about 9 o'clock in the evening, that an old man is at the point of death, suffocating from a Catarrh. He comes at once to inform me of it. I Hasten thither, and find the man so oppressed by his malady that he is unable to say more than two words consecutively. I induce him to invoke the holy name of Jesus; he pronounces it with me, and says all that is needed for receiving baptism. I ask him if he wishes to be baptized; he replies that he does, and his last words are: 'I desire that you wash away my sins. Jesus, have pity on me.' I baptize him, and he dies in less than ten minutes. Here is a soul that owes its eternal happiness to the Zeal of a good christian Iroquois, who apprised me so promptly of his sickness."

Nothing could be witnessed more touching than the misfortune of a little infant — if, indeed, that can be called a misfortune which occasions its eternal happiness. Its mother having died two Days after giving it Birth, its father fell sick, and was at the point of death. They brought the infant to him, to learn who should nurse it. The relatives had resolved upon strangling it, in order that it might be buried with its mother, — who had desired, through a Cruel Compassion, that they should lie together in the same grave. Meanwhile, many women were bewailing the sad fate of this little unfortunate; but a few of the more Zealous ones apprised the missionary of what was going on, that he might baptize the infant before it should be Thrown into its mother's grave. It was accordingly baptized. God, however, suffered its life to be spared. It lived

s^ts^. il alla au Ciel en augmenter le nombre. Bonheur qui put estre ne luy seroit pas arriué sans le Zele de ces femmes.

SECTION 6^E^ DE QUELQUES AUTRES VERTUS DE IROQUOIS CHRESTIENS

ON pourra les Connoistre dans le recit qu'on va faire de la mort de garacontié, l'ancien et Constant amy des francois et le meilleur chrestien que no^9^ ayons eu parmy les Iroquois.

Le p. Jean de lamberuille qui demeuroit chés luy a onontagé la raconte en ces termes.

SECTION 8^E^ [*i.e.*, 7^E^] DES VERTUS PROPRES AUX MISSIONNAIRES DES IROQUOIS.

APRES auoir veu qu'elles sont les vertus des Iroquois conuertis Il est bon de toucher celles des missionnaires qui les Conuertissent: Ils en ont besoin de deux sur tout que leur sont tres singulieres; la premiere est vne sainte adresse po^9^ prendre diligement, et menager toutes les occasions po^9^ ne laisser mourir aucun enfant, n'y aucun malade sans baptesme l'autre est vne patience heroÿque po^9^ souffrir tout et ne se rebuter de rien quand il est question du salut d'une ame. C'est ce que ie pourois desclarer par bien des exemples, ie me Contente de deux seulement.

Le 1^r^. est a l'egart de l'adresse et de la diligence dont il faut vser po^9^ ne laisser eschaper aucun enfant n'y aucun malade sans luy donner le baptesme, c'est ce qui a paru en vne des courses [que] le p Jean de lamberuille est obligé de faire a des hameaux qui sont aux enuirons d'onontagé.

Il ne fut pas plustost arriué a vne cabane esloignée

3 months longer; and, on the Day on which the church solemnizes the festival of all saints, it passed into Heaven to augment their number — a happiness which, possibly, it would not have enjoyed but for the Zeal of these women.

SECTION 6TH. OF SOME OTHER VIRTUES OF THE CHRISTIAN IROQUOIS.

We shall be able to Recognize these in the narrative which follows of the death of garacontié, the old and Steadfast friend of the french and the best christian that we have had among the Iroquois.

Father Jean de lamberville, who lived with him at onontagé, speaks of it in these terms:[12]

SECTION 7TH. OF VIRTUES REQUISITE IN MISSIONARIES TO THE IROQUOIS.

Now that we have seen what the virtues are which characterize the converted Iroquois, It is right to touch upon those of the missionaries who Convert them. Two especially, they must needs possess, altogether peculiar to them. The first is a holy skill in promptly seizing and carefully turning to account every opportunity, that they may not allow any infant or sick person to die without baptism. The other is an heroic patience in suffering everything and being discouraged by nothing, when the salvation of a soul is in question. I could illustrate this by many instances; I Content myself with two only.

The 1st has respect to the skill and promptitude which must be exercised in not allowing any infant or sick person to slip out of life without giving them baptism. It is shown in connection with one of the journeys which father Jean de lamberville is

de deux lieües, qu'il y trouua heureusement vn agonisent qui ne faisoit se semble que l'atendre po^{9} estre baptisé, et po^{9} mourir. apres quoy le p. passe vne riuiere, et rencontre plusieurs chrestiens malades, qu'il Confessa, il baptisa vn ho^{e}. et vne femme qu'il trouua tres bien disposés. Il falut en mesme temps trauailler a preparer vne fẽme moribonde laquelle auoit de grandes auertions des francois, et de la foy il y reussit si bien qu'il la baptise, et elle meurt la dessus; a penne auoit il acheué qu'il luy falut promptement repasser la riuiere po^{9} seigner vn Jongleur malade, mais n'estant pas digne du baptesme le p. se mit promptement en Chemin po^{9} aller a deux lieues de la le Conferer a vne femme et a vn enfant qui receurent a mesme temps la santé apres la medecine qu'il leur donna.

sur ce mesme subjet le p. Rafaix ecrit de sonnontouan en ces termes. Nous tachons de ne laisser pas mourir d'enfans sans baptesme. J'e l'ay conferé a plusieurs cette année 1675 dont quantité sont morts apres l'auoir receu. Comme ils sont le plus asseuré de nostre gain ils font nostre plus grande Consolation, et no^{9} veillons sur eux auec vn soin particulier; et c'est bien souuent a l'egart de ces petis Iñocens que dieu descouures les thresors de sa prouidence particuliere plusieurs fois des Meres qui n'auoient aucune Inclination po^{9} la foy me sont venues chercher po^{9} rendre la santé a leurs enfans malades a l'extremité, lesquels mouroient en suite apres que ie leur auois donné la santé de l'ame par le bapteme, au lieu de Celle du Corps po^{9} laquelle on me les auoit aportés. Depuis six mois J'auois espié vn petit enfant tout languissant la peur que no^{9} auons d'en

constrained to undertake to some hamlets which are in the environs of onontagé.

He had no sooner arrived at a cabin two leagues distant, than he found a dying person, who had, so it appears, only waited to be baptized and then pass away. After that the father crossed a river, meeting several sick christians, whom he Confessed; baptizing also a man and a woman, whom he found very well prepared. It was required of him, at the same time, to undertake the preparation of a dying woman who had a strong aversion to the french as well as to the faith; he succeeded so well that he baptized her, and she thereupon died. Scarcely had he finished, when he was hastily called upon to recross the river to bleed a sick Juggler; but as this man was not worthy of baptism, the father speedily resumed his Way, in order to go two leagues farther to Confer that sacrament on a woman and an infant, who at the same time recovered their health, after the medicine which he gave them.

On the same subject, father Rafaix writes from sonnontouan as follows: "It is our endeavor never to suffer infants to die without baptism; I have conferred it on several this year, 1675, of whom many have died after having received it. As they are the most assured of our gains, they are our chiefest Consolation, and we watch over them with a special care. It is often with regard to these little Innocents that God discloses the treasures of his special providence. Many times, Mothers who have no Inclination toward the faith have sent for me to impart health to their sick children, when at the point of death; and these thereupon died, after I had bestowed upon them, through baptism, health of soul in place of The Bodily health for which they had been brought to

faire des apostats s'ils reuienent de leurs maladies, no⁹ faits attendre l'extremité et le danger de mort, Le demon enuieux de la gloire que cet enfant rendra a dieu pendant toute l'eternité dans le Ciel fit qu'on me le Cachee, on l'emporta dans vne Cabane bien esloignée du bourg et bien auant dans les bois, J'apris outre cel/a qu'il estoit a l'extremité. vn matin que J'estois prest a dire la messe on me dit qu'on alloit a Cette cabanne. J'auois prié de m'aduertir quand on y iroit. Je sors hors du bourg auec ceux qui partoient po⁹ y aller, et ie remarquay la route qu'ils prenoient apres la messe ie me mets, en chemin. l'ange gardien de cet enfant me faisoit trouuer du monde a tous les endroits ou il y auoit deux chemins. Mais ie n'y serois jamais arriué si 3 Jeunes enfans qui venoient du lieu ou J'allois et qui s'en retournoient ches eux n'eussent changé dabord de resolution, Ils reuienent donc auec moy, mais ils se mettent si fort a Courir dans les bois que ie les perdis de veüe bien de fois Je les r'atrapay en fin et J'arriuay a Cette Cabanne, ou ie ne trouuay ny la mere, ny l'enfant moribond, encore que ces trois enfans les y eussent laissés tous deux peu de temps auparauant; J'enuoyay apeller la mere par 3 fois dans vn champ voisin ou elle auoit Coustume d'aller, J'y allay moy mesme 3 autres fois, et la derniere coe Je reuenois, elle arriuoit dans sa Cabane par vn autre Costé auec son enfant auec qui ie restay seul pendant quelque temps, tandis qu'elle alla querir de l'eau dont ie me seruis po⁹ baptiser l'enfant qui mourut peu de temps apres.

Voila coe il faut qu'un missionnaire ne s'espargne point mais s'il n'a beaucoup d'adresse il perdra de

me. Six months ago, I was on the watch for a little infant who was entirely wasting away. The dread we entertain of their becoming apostates should they recover from their maladies, leads us to await the last extremity, and actual danger of death. The devil, envious of the glory which this infant would bring to God throughout eternity in Heaven, caused it to be Concealed from me; it was carried away to a Cabin at a distance from the village and deep in the woods. I learned, in addition, that it was dying. One morning when I was on the point of saying mass, I received word that a party was starting for The cabin — I had requested to be informed when any one should go there. I went out of the village with those who were leaving it to go to that place, and observed the route they took; after mass, I set out myself. The guardian angel of that infant caused me to find people wherever two roads met. But I would never have reached the dwelling, had not 3 Young children who were coming from the place whither I was going, and were returning to their homes, suddenly altered their purpose. They went back with me, but started so often on the Run through the woods that, many times, I lost sight of them. Overtaking them at last, I arrived at The Cabin, where I found neither the mother nor the dying infant, although these three children had left them both there but a short time before. I sent 3 times to call the mother from a neighboring field, whither she was in the Habit of going; I myself also went 3 times; and at the last time, as I was returning, she with her babe arrived at the Cabin from another Quarter. I remained alone with the child for some time while she went to fetch water. I

bons Coups a faire pour le salut des enfans; Le p. Jean de lamberuille descrit Coe il se Comporta po⁹ baptiser vn enfant malade, et que les Jongleurs asseurerent qu'il deuoit guerir pourueu que la robe noire ne le baptisat pas. Cecy estoit fondé dit le pere sur ce que les enfans qu'auoit eu la mere du petit malade estoient mort apres le baptesme ce qui auoit esclaté, et faisoit dire que baptiser les enfans C'estoit aduancer leurs Jours. de la vient que l'on m'espioit de fort près lors que J'allois visiter les malades Jusques la que l'on ne me permetoit pas de m'asseoir aupres de luy cõe auparauant. Son pere se mettoit tousjours entre luy et moy, et il ne pût taire pourquoy il commetoit cette inciuilité. Je luy dis que l'on ne baptisoit pas les gens par force; que ie venois seulement po⁹ scauoir l'estat de la santé de son fils, et po⁹ luy tesmoigner la part que ie prenois a son afliction. Mais toutes mes ciuilités ne seruoient de rien. on prenoit de ma main toutes les petites douceurs que J'aportois au malade sans souffrir que ie les luy presentasse moy mesme. on en vint Jusqu'a ce point de defiance que de me faire asseoir de l'autre costé du feu de la Cabane, ou ie n'allois plus que lors qu'il faisoit vn peu nuit, po⁹ baptiser si ie pouuois le moribond a l'insceu de ses parents qui m'obseruoient trop exactement pendant le Jour, mais toutes mes tentatiues furent tousjours inutilles. Enfin ayant apris que l'enfant estoient fort mal ie cachay dans ma main vne petite esponge, et J'allay de nuit le visiter po⁹ la derniere fois, on ne manqua pas de me raconter le mauuais estat ou il estoit, ie me leuay incontinent disant, ie vo⁹ diray tout a l'heure s'il va bien tost mourir en luy touchant les temples, sans

availed myself of this to baptize the infant, who shortly afterward died."

This will show how necessary it is that a missionary should never spare himself; but, if not possessed of much shrewdness, he will lose many a good Chance of ensuring the salvation of children. Father Jean de lamberville describes How he Managed to baptize a sick child who the Jugglers were sure would get well, provided the black gown did not baptize him. "This was founded," the father says, "on the fact that the children whom the mother of the little sick one had before borne had died after baptism — a circumstance which had been blazed abroad, and had given rise to the saying that to baptize children was to shorten their Days. In consequence of this, I was very closely watched when I went to visit the sick ones,— so Much so, that I was not permitted to sit near this child, as formerly. His father always placed himself between me and him, and he could not conceal why he was guilty of this incivility. I told him that we did not baptize people by force; that I came solely to know the state of his child's health, and to show the interest that I took in his affliction. But all my politeness availed nothing. They received from my hand all the little dainties that I brought to the sick child, but would not suffer me to present them myself. They carried this distrust To such lengths, that I was made to sit down on the other side of the fire in the Cabin, which I refrained from leaving until dusk, that I might, if possible, baptize the dying one without the knowledge of his parents, who watched me very closely during the Day. All my attempts, however, were useless. At length, having learned that the infant was in a very bad way, I hid in my hand

attendre qu'on me respondit ie passay ma main soubs la Couuerture ou l'on L'auoit Caché et ie le baptisay, ie dis en me retirant qu'il auoit vne fiebure fort ardante et qu'il estoit tout en sueur ce qui estoit veritable mais C'estoit aussi po^{9} Couurir a sa mere ce que ie venois de faire, qui dit aussi tost q^{9} ie l'auois baptisé, et qu'il estoit tout mouillé a la teste. Incontinent le pere me prit les mains, et me dit que J'auois les doigts mouillés, ie sousris disant que ce n'estoit pas merueille puis que son fils que ie venois de toucher estoit tout en sueur, a quoy il n'eut rien a repartir. apres deux ou 3 mots d'entretien ie me retiray dans la resolution de faire bien le dificille, et de me faire bien rechercher en Cas qu'on me rapellat ce qui arriua Car l'enfant estant prest d'expirer, le pere et la mere s'imaginerent que si ie le baptisois put estre ne mourroit il pas coe les autres et que le maistre de la vie luy rendroit la santé. Mais il mourut auant que l'on m'eut rencontré, ainsi ils ne purent pas attribuer sa mort au baptesme.

Il faut qu'a cette diligence et a cette adresse le missionnaire Joigne la patience po^{9} attendre le temps de la grace, et ne point perdre esperance po^{9} toutes les opositions qui se presentent; Le pere de Carheil en raporte vn exemple Considerable, J'ay eu bien de la peine, dit il, a faire resoudre vne jeune femme a receuoir le s^{t}. Baptesme auant que de mourir. Elle ne s'est rendue qu'a l'extremité, et ie ne l'ay gagnée q^{9} par la patience, par la douceur, et par la Constance a esperer d'elle ce que tous les rebuts que J'en souffrois auoient pensé plusieurs fois me faire desesperer. Elle permettoit facilement que ie la visitasse apres quelques medecines que ie luy auois

a little sponge, and went at night to visit him for the last time. They did not fail to tell me of the critical condition in which he was. I got up directly, saying, 'I will tell you at once, by touching his temples, whether he will die soon.' Without waiting for them to reply to me, I passed my hand under the Covering which Concealed him, and baptized him. I said, in retiring, that he suffered from a very burning fever, and that he was all in a sweat; this was true, but It was also to Conceal from his mother what I had just done. She immediately said that I had baptized him and that his head was quite wet. Instantly, the father seized my hand, and told me that I had wet fingers. I smiled, saying that it was not to be wondered at, since his son, whom I had just touched, was all in a sweat,—to which he had nothing to reply. After exchanging two or 3 words, I took my leave, resolving to play the part of one very hard to please, and to make myself much in request, in Case I were recalled. This, indeed, happened; For, the child being at the point of death, the father and mother persuaded themselves that, if he were baptized, it might be that he would not die like the others, and that the master of life might restore his health. He died, however, before they met me; thus they could not attribute his death to baptism."

With this diligence and adroitness, the missionary must Unite patience in waiting for the season of grace; and must never lose hope, notwithstanding all the opposition that he may encounter. Father de Carheil relates a Notable example of this. "I had great trouble," he says, "in inducing a young woman to make up her mind to receive holy Baptism before she died. She yielded only at the last, and I won her only by patience, gentleness, and Persever-

données: Elle me laissoit parler de toute autre Chose que de la principale qui estoit le salut de son ame si tost que J'ouurois la bouche po^{r} luy en Insinuer quelque chose, elle entroit dans des emportemens qui estoient surprenants et que ie n'auois Jamais remarqués dans aucun sauuage. J'estois Contraint de me retirer au mesme Instant de peur de l'irriter encore dauantage, et de la porter a vn endurcissement sans remede. Comme sa maladie n'estoit qu'une langueur Causée par les vers qui la rongeoient Insensiblement, deux mois se passerent sans que ie desistasse de la visiter tous les Jours, et sans qu'elle desista de me rebuter de la mesme maniere; ou plustost auec des redoublements de Colere, qui m'obligerent enfin de me presenter seulement deuant elle sans luy dire mot. Je tachois toutesfois de luy dire des yeux et d'un visage plain de Compassion, ce que ie n'osois plus luy dire de bouche et comme vn Jour ie me fus apersceu qu'elle paroissoit touchée de quelque petit seruice que ie luy rendois en luy faisant du feu dans l'abandon ou ie la voyois, personne n'ayant plus soin d'elle, Je Creus qu'elle souffriroit que ie luy parlasse de ce que ie desirois vniquement pour elle, et qu'elle auoit tousjours eu en horreur, en effet elle me laissa aprocher, et m'escouta assés longtemps, sans entrer dans ses emportemens ord^{res}. mais pourtant auec des agitations de Corps qui marquoient celles de son esprit combatu des differens mouuements de la grace, et de la nature. Je cõmencois de Conceuoir quelque peu d'esperance, lors que se tournant en furie vers moy, elle me prit au visage auec tout l'effort dont elle estoit capable, et asseurement elle m'eut beaucoup Incomodé si ses forces

ance in hoping from her that of which all the rebuffs that I endured had many times almost made me despair. She readily permitted me to visit her, after I had given her some medicines. She suffered me to speak upon every other Matter save the main point, the salvation of her soul. As often as I opened my mouth to Hint at something in connection with it, she fell into fits of rage that were surprising, and that I Never before observed in a savage. I was Instantly Obliged to take my leave, lest I should irritate her still more, and produce in her a hopeless obduracy. As her malady was only a weakness Caused by worms which were devouring her Little by Little, two months passed without my desisting from visiting her every Day. During that time, she ceased not to repel me in the same manner, or rather with redoubled fits of Anger; that at last compelled me to appear before her only, without speaking a word. I tried, however, to say to her with my eyes, and a countenance full of Compassion, what I no longer dared to utter with my lips; and one Day, as I saw that she seemed touched by some little service that I had rendered her — the lighting of a fire — in the forlorn condition in which I found her, no one any longer taking care of her, I Thought that she would suffer me to speak on the one thing which I desired for her, but of which she had always entertained so great a dread. Indeed, she allowed me to come close to her, and listened to me for a considerable time without falling into one of her fits of anger,— still, however, with agitations of the Body which betokened those of her mind, as the differing emotions of nature and grace battled with each other. I was beginning to Entertain some little hope when, turning in a fury toward me, she

eussent esté egalles a sa fureur, mais elle estoit si foible qu'elle ne me pouuoit faire le mal qu'elle vouloit. sa foiblesse fut Cause que luy abandonnant mon visage ie Continué mon instruction, en luy disant que la tendresse que J'auois po^{9} elle m'obligeoit quoy qu'elle fit de ne la pas quitter. Je fus cependant contraint de la quiter encore cette fois mesme dans la pensée de n'y plus retourner. Je ne laissay pas d'y retourner le lendemain plustost po^{9} voir si elle estoit morte que po^{9} luy parler. Je la trouuay a l'extremité sans auoir pourtant encore perdu l'esprit. eh quoy luy dis ie tu n'as qu'un moment de vie pourquoy veux tu te perdre po^{9} tousjours puis que tu peux encore te sauuer. ce peu de parolles amolirent son Cœur que tant d'autres n'auoient pû esbranler. Elle se panche vers moy, elle fit la priere que ie luy suggerois, tesmoigna de la douleur de ses pechés passés demanda le baptesme po^{9} les effacer, et elle le receut po^{9} estre Confirmée dans la grace par la mort qui suruint peu de temps apres. J'ay apris par l'exemple de cette malade *qu'il ne faut* [que ie ne dois] iamais abandoñer personne quelque resistence quelle puisse faire pendant qu'elle aura quelque reste de vie, et de raison; mon esperance et mon trauail ne deuant Jamais finir que la ou dieu finit sa misericorde.

SECTION 8^{E} CONCLUSION SUR CE QUI A ESTÉ DIT DES MISSIONS IROQUOISES

PAR tout ce que no^{9} venons de raporter on put bien Juger que les missions Iroquoises rendent bien de la gloire a dieu et Contribuent beaucoup au salut des ames, c'est ce qui encourage les mission-

clutched my face with all the strength that she could summon; and assuredly she would have seriously Injured me, had her strength been equal to her rage. But she was so feeble that she was unable to do me the harm that she intended. Her weakness was Such that, surrendering to her my face, I Continued my instruction, telling her that the compassion which I felt for her constrained me, whatever she might do, not to quit her. I was, however, obliged to leave her again, even this time, with the idea of not returning to her. Nevertheless, I went back there the next day, more to see if she were dead than to speak to her. I found her at the last extremity, without however having yet lost her mind. 'Ah,' I said to her; 'thou hast but a moment to live: why wilt thou be lost forever, while thou canst still save thyself?' These few words softened a Heart that so many others had failed to move. She bent toward me, said the prayer that I prompted to her, testified her grief for her past sins, asked for baptism to efface them, and received it, that she might be Confirmed in grace through death, which followed shortly after. I learned, by the example of this sick person, that *one must* [I ought] never abandon any person, whatever resistance he may offer, while a spark of life and reason remains; and that my hope and labor ought never to end until God has put a period to his mercy."

SECTION 8TH. DEDUCTION FROM WHAT HAS BEEN SAID OF THE IROQUOIS MISSIONS.

FROM all that we have just related, it may be rightly Judged that the Iroquois missions bring much glory to God, and Contribute much to the

naires au milieu des dangers euidents de la mort, ou ils sont Continuellement depuis 3 ans que les Iroquois parlent de nous faire la guerre. De sorte qu'ils n'ont point voulu quiter leurs missions quoy qu'ils en fussent pressés par leurs amys qui les auertissoient des mauuais desseins qu'on auoit sur leurs personnes Ils perseuerent donc a trauailler a la Conuersion de ces peuples et no^{9} aprenons que dieu a recompensé leur persseuerance par vn peu de Calme qu'il leur donne et par plus de 300 baptesmes qu'ils ont Conferé cette derniere année: a quoy J'adjouste que l'année passée ils auoient baptisé 350 Iroquois; l'annee d'auparauant le p. garnier en auoit baptisé 55 en vn des bourgs de sonnontoüan: Le p. de Careil autant a oiogouen: Le p. Millet 45 a oneiout; Le p. Jaques de lamberuille plus de 30 a vn des bourgs d'agnié; et le p. Bruyas en vn autre 80. Le p. Jean de lamberuille 72 a onnontagé, et le p. pierron 90 a sonontoüan on a suputé qu'en vne seulle année ils ont mis au ciel plus de 200 ames d'enfans, et d'adultes malades, tous mort apres le baptesme.

Mais ce n'est pas encore vn petit fruit des trauaux de nos missionnaires, d'auoir tellement publié l'euangille a toutes les cinq nations qu'on peut dire auec verité qu'il seroit dificille a present de rencontre vn Iroquois qui ne soit Imbu de la connoissance de nos misteres suffisament po^{9} estre baptisé quand Dieu voudra luy toucher le Cœur, et luy en donner la volonté.

salvation of souls. It is this that has encouraged the missionaries in the midst of the manifest dangers of death in which they have Continually lived during the 3 years in which the Iroquois have talked of making war upon us; so that they have been unwilling to leave their missions, although urged to do so by their friends, who informed them of the evil designs upon their persons. They persevered, therefore, in laboring for the Conversion of these peoples; and we learn that God has rewarded their perseverance by according them a short period of Calm, and by more than 300 baptisms Conferred during this last year. To this I add that, in the previous year, they had baptized 350 Iroquois; in the year before, father garnier had baptized 55 in one of the villages of sonnontouan; father de Careil, as many at oiogouen; father Millet, 45 at oneiout; father Jaques de lamberville, more than 30 at one of the villages of agnié; and father Bruyas, in another, 80; father Jean de lamberville, 72 at onnontagé; and father pierron, 90 at sonontouan. It has been computed that, in a single year, they have passed into heaven more than 200 souls of sick children and adults, all dying after baptism.[13]

But again, it is no inconsiderable fruit of the labors of our missionaries to have published the gospel so widely among all the five nations that we can truthfully say that it would be difficult, at the present time, to find an Iroquois who is not Imbued with a sufficient knowledge of our mysteries to be baptized whenever God shall be pleased to touch his Heart and grant him the desire for it.

De la Mission Iroquoise a la prairie de la magdelaine et a S^t. francois xauier du sault.

CE qui a mis cette mission dans le bon estat qu'on verra par la suitte de ce qui se dira, et Ce qui la maintient dans la ferueur ou elle est depuis 12 ans qu'il y a qu'elle est establie, est la loy fondamentalle qui s'y est tousjours obseruée par laquelle on n'y souffre aucune yurognerie, et on n'y reçoit point ceux qui sont sujets a ce vice; S'ils ne sont resolus de s'en corriger; c'est ce dont on les aduertit dabord qu'ils se presentent po^9 demeurer icy et on leur declare publiquement de la part de tous les anciens qu'ils seront Chassés s'ils s'adonnent a ce peché

Cette loy a produit deux bons effets. Le premier est que comme c'est l'yurognerie qui Cause tous les desordres des sauuages, qui ruine leur Christianisme, et les empeche d'estre instruits, ce vice estant banny de cette mission comme il est, elle se Conserue tousjours en son bon estat. Le 2^d. est que le bruit de ce bon reglement s'estant respandu dans tous les bourgs des Iroquois Il y a eu de tels efets qu'ils quittent en grand nombre leur pays, ou les exces que Causent les boissons sont horribles, de sorte que po^9 s'en deliurer ils viennent s'habituer en cette terre en laquelle Coe ils parlent on ne boit point et c'est ce qui a peuplé cette mission d'Iroquois qui y abordent

Of the Iroquois Mission at la prairie de la magdelaine and St. francois xavier du sault.

WHAT has placed this mission in the good condition which will be made evident in the course of our account, and What has maintained it in its fervor during the 12 years since it was established, has been the fundamental law that has been always observed, by which no drunkenness is suffered therein, and no persons are received who are addicted to that vice, Unless they have resolved upon correcting it. They are admonished to this effect the moment they offer themselves as residents here; and are publicly notified, on the part of all the elders, that, if they become addicted to this sin, they will be Expelled.

This law has produced two good effects. First, as it is drunkenness which gives Rise to all the disorders among savages, which ruins their Christianity and prevents them from being instructed, this vice being banished from this mission, it always Maintains its good condition. The 2nd is that, the fame of this excellent regulation having gone abroad through all the villages of the Iroquois, the effect has been that in large numbers they leave their own country, in which the excesses which drink Causes are horrible; so that, in order to free themselves from them, they come and settle down in this territory, in which, As they say, there is no drinking.

continuellement de toutes les nations sur tout de celle d'agnié.

En quoy l'on put remarquer deux merueilles. la 1re. que les agniés ayant tousjours esté les plus fiers, et les plus Cruels de tous les Iroquois *demeurent* [sont] icy les plus doux et les plus traictables depuis qu'ils se sont sommis au Joug de J. C. La 2de. que plus de 100 de ces Iroquois qui estoient fameux yurognes n'ont pas si tost mis le pied en cette mission qu'ils ne veulent plus boire. si c'est vne Chose merueilleuse en vn francois de se Corriger de son yurognerie ce qui n'arriue qq rarement, elle doit bien l'estre dauantage en nos sauuages qui de leur naturel sont Infiniment plus enclins a ce vice dont ils se font honneur.

C'est donc en cet estat qu'ils ont passé les premieres années a la prairie de la magdelaine qui est proche et vis a vis de montreal mais ils ont esté obligés de quiter cette terre parce qu'estant basse et par Consequent fort humide elle n'est pas propre poq les bleds d'inde. Ils ont donc monté plus haut Jusqu'au sault de st. Loüis, d'ou cette mission a tiré son second nom de st. francois xauier du sault. Ils s'y sont establis depuis 3 ans, et ils ont continué a y viure dans les mesmes pratiques de deuotion qu'ils gardoient a la prairie de la magdelaine.

Le p fremin qui a soin de cette mission auec le p cholenec noq en aprendront quelque Chose dans les sections suiuantes.

It is this which has populated this mission with Iroquois, who are continually flocking to it from all the nations, especially from that of agnié.

In connection with these, two remarkable facts may be noticed: 1st, that the agniés, who have always been the fiercest and most Cruel of all the Iroquois, *remain* [have become] here, since submitting to the Yoke of Jesus Christ, the gentlest and most tractable; 2nd, that more than 100 of these Iroquois, who were notorious drunkards, had no sooner set foot in this mission than they no longer desired to drink. If it is a wonderful Thing in a frenchman to be Reclaimed from his drunkenness,—which happens but rarely,—it may well be still more so in our savages, who from their very temperament are Infinitely more inclined to this vice, in which they take pride.

Thus, then, they passed the first years at la prairie de la magdelaine, which is near to and opposite montreal. They have been obliged, however, to leave that territory, because, as the land is low, and Consequently very damp, it is not suited to the growth of indian corn. They have accordingly gone up higher, as Far as the sault de st. Louis, from which this mission has derived its second name, st. francois xavier du sault. They have been established there for the last 3 years, and have continued to live in the same practices of devotion that they observed at la prairie de la magdelaine.

Fathers fremin and cholenec, who have the care of this mission, will tell us Something about it in the sections which follow.[14]

CXLVI

Lettres de l'Église des Hurons à Lorette, en la Nouvelle France, au Chapitre de Chartres

Lorette, November 11, 1680

SOURCE: We follow, in the main, the text in Merlet's *Histoire des relations des Hurons et des Abenaquis du Canada avec Notre-Dame de Chartres* (Chartres, 1858); but have made some slight emendations from the text of Boisthibault's *Les Vœux des Hurons et des Abenaquis à Notre-Dame de Chartres* (Chartres, 1857).

Vœu a la Sainte Vierge, de la Nation des Hurons, en la Nouvelle France, énoncé en François, envoyé au Chapitre de Chartres, avec un Collier ou Ceinture de Grains de Porcelaine, en 1678.

VŒU DES HURONS DE LORETTE, EN LA NOUVELLE FRANCE, A NOTRE-DAME DE CHARTRES.

SAINTE-VIERGE, que nous avons de joye de ce que, mesme avant vostre [*sc.* nostre — *Ed.*] naissance, la ville de Chartres vous a basty une église avec cette suscription: *à la Vierge qui doit enfanter*. O que Messieurs les Chartrains sont heureux et qu'ils méritent le gloire d'être vos premiers serviteurs! Hélas! incomparable mère de Dieu, il en est tout au contraire de nous autres, pauvres Hurons; nous avons le malheur d'avoir esté les derniers à vous connoistre et vous honnorer. Au moins que ne pouvons-nous à présent réparer nostre faute, en suppléant, en quelque manière que ce soit, pour tout le temps que nous ne vous avons point rendu nostre culte. C'est, Sainte-Vierge, ce que nous faisons aujourd'huy en nous joignant aux Messieurs de Chartres, affin de n'avoir avec eux qu'un esprit, qu'un cœur, et qu'une bouche, pour vous louer, pour vous aimer, pour vous servir. Nous les prions donc de vous présenter en nostre nom et pour nous tous les devoirs qu'ils vous ont jamais rendus. Ouy, ce

Prayer to the Blessed Virgin, by the Nation of the Hurons in New France, set forth in French; sent to the Chapter of Chartres, with a Collar or Belt of Porcelain Beads, in 1678.

PRAYER OF THE HURONS OF LORETTE IN NEW FRANCE TO OUR LADY OF CHARTRES.

BLESSED Virgin, what joy we feel that, even before our birth, the town of Chartres built for you a church with this inscription: *To the Virgin who shall bring forth a son.* Oh, how happy are the Gentlemen of Chartres, and how great are their merits for being your first servants! Alas! incomparable mother of God, it is quite the opposite with us poor Hurons; we have the misfortune of having been the last to know and honor you. But can we not, at least, now repair our fault by making up, in some manner, for all the time in which we have not worshiped you? This is, Blessed Virgin, what we are to-day doing, in connecting ourselves with the Gentlemen of Chartres, that we may have with them only one mind, one heart, and one mouth, to praise you, to love you, to serve you. We entreat them, then, to present to you in our name, and for us all, the services which they have ever rendered you. Yes, it will be they (for we shall hope that they will not refuse us), it will be they, who, in so

seront eux (car nous espérons qu'ils ne nous refuseront pas), ce seront eux, lesquels, autant qu'il est possible, nous acquitteront auprez de vous, pendant que leur ferveur satisfera pour nostre lascheté, leur connoissance pour nostre ignorance, leurs richesses pour nostre pauvreté. Au reste, Vierge mère de Dieu, quoique vous ayez déjà enfanté vostre fils, cela n'empeschera pas qu'à l'exemple des Chartrains, nous ne vous honorions, mesme à présent, sous le tiltre de la Vierge qui doit enfanter, puisqu'il ne tient qu'à vous, en demeurant toujours vierge, de nous avoir pour vos enfants. Comme nous vous honorons ici dans une chappelle semblable à la maison où vous aves donné à Dieu une vie humaine, nous espérons que vous nous y donnerés une vie spirituelle; ce sera ainsy qu'estant toujours vierge, vous serez aussy mère, non seulement qui a enfanté ou qui enfante, mais qui enfantera toujours jusqu'à ce que Jésus soit parfaittement formé en nous tous. C'est ce que nous demandons en vous présentant ce collier, pour marque que nous sommes liés à vous en qualité de vos esclaves.

far as it is possible, will discharge our obligations before you; while their fervor will make amends for our slackness, their knowledge for our ignorance, their riches for our poverty. Furthermore, Virgin mother of God, although you have already brought forth your son, that will not prevent us from following the example of the Gentlemen of Chartres, in honoring you, even now, under the title of "the Virgin who shall bring forth a son," since it depends only upon you, in remaining always a virgin, to have us for your children. As we honor you here in a chapel like the house in which you have given to God a human life, we hope that you will in it give us spiritual life. Thus it will be that, being always a virgin, you will be also a mother — one who not only has given birth, or is giving birth, but who will always give birth until Jesus is perfectly formed in us all. It is this that we ask in presenting you this collar, as a sign that we are bound to you as your slaves.[15]

Remerciments des Hurons au Chapitre de Chartres, en langue Latine, par le Révérend Père Potier de la Compagnie de JÉSUS et Directeur de cette Nation, traduits dans l'expression naturelle de ces Sauvages, par le R. P. Lamberville, Jésuite et ancien Missionaire au Canada, du 11 Novembre 1680.

LA nouvelle église des pauvres Hurons salue humblement en *Iessous* les Doyen et Chapitre de Chartres de la très ancienne et très vénérable Église de Chartres.

On nous a fait voir vne grande et belle *écorce parlante* dont nos pères qui nous instruisent entendent et nous ont raconté la voix. C'est vostre voix mesme, et voici comme elle est faite. Nous promettons de dire au grand maistre de nos vies que nous pensons qu'il aye pitié de vous tous, comme de nous, et que quand nous ferons bien, vous soyez censés faire bien avec nous. Mais voicy comme nous autres, gens de rien, pensons et admirons. O que nous sommes heureux d'aprendre que vous qui ne péchez point, qui estes les grands amis du Seigneur de la terre et du ciel, qui avez abondamment tous vos besoins, vous qui estes considérables dans vos familles et dans les conseils où vous vous distinguez par votre grand esprit, vouliez bien songer à nous qui sommes des *ontoüagannha*, c'est-à-dire des gens

Thanks of the Hurons to the Chapter of Chartres, in the Latin language, by the Reverend Father Potier of the Society of JESUS, and Director of that Nation; translated into the native diction of those Savages, by the Reverend Father Lamberville, Jesuit, and former Missionary to Canada, on the 11th of November, 1680.

THE new church of the poor Hurons humbly salutes in *Iessous* [Jesus] the Dean and Chapter of Chartres, of the very ancient and very venerable Church of Chartres.

There has been shown to us a large and beautiful *talking bark*, whose voice our fathers who instruct us understand and have explained to us. It is your own voice, and this is what it says: "We promise to tell the great master of our lives that we hope that he will have pity upon all of you, as upon us; and that when we do right, you may be considered to have done right with us." But see how we, an insignificant people, think and wonder. Oh! how happy we are to learn that you, who commit no sin, who are the great friends of the Lord of earth and of heaven, who have all your needs satisfied in abundance, you who stand high in your families and in the councils where you distinguish yourselves by your great minds, consented to think of us who are *ontouagannha*,—that is to say, rude people whom

grossiers que vous appelez sauvages, qui sont pauvres et sans esprit.

Nous n'avons ensuite cessé d'admirer que vous ayiez si bien pensé et si bien parlé de nous au grand maître de nos vies pour qu'il nous introduise dans le ciel. C'est que vous avez ressemblé ces grandes voies [voix — *Boisthibault ed.*] et ces considérables parmi vous, qui aprochent avec plus de succez que les gens du commun celui qui lève la teste plus haut que les autres, que vous appelez roi et nous *la haute montagne*, lequel vous tâchez de réconcilier par votre crédit avec ses enfants contre qui il était fâché. Vous voulez que ce grand roi du ciel ne se fâche point contre nous et qu'il nous aime et qu'il nous permette d'entrer dans l'heureux païs des âmes quand nous mourrons. Vous ressemblez ces grands arbres et nous ces lierres qui rampent en terre sans pouvoir s'élever qu'en s'attachant aux arbres les plus hauts. Ainsi, nous vous prions qu'en nous joignant à vous, vous nous éleviez jusqu'au ciel. Vous nous parlez encor dans cette grande *écorce blanche* et vous nous exposez un présent d'un métail blanc et précieux, tant par son poids que par sa ressemblance de la chemise de celle qui enfanta sans connoître d'homme. Il y a, dites-vous, dans cette chemise des ossements des bons chrétiens dont l'âme est allée au ciel aprez avoir bien vécu, en suivant la voix du grand maître de nos vies que *Iessous* nous est venu du ciel raconter en terre. En voyant ces ossements, nous avons pensé que, de votre païs, vous avez apperçu que nos cabanes réunies en village étoient incessamment environnées des nations venues du fond de la terre pour nous y entraîner et nous y traitter en esclaves dans des creux horribles où le feu ne s'éteint point.

you call savages, who are poor and without sense.

Then we did not cease to wonder that you should so kindly think of us and ask the great master of our lives to introduce us into heaven. You were like those great and influential voices among you who approach, with greater success than ordinary people, him who raises his head higher than the others,—whom you call "king," and we *the high mountain*,[16]—whom you try by your influence to reconcile to his children, at whom he was angry. You wish that this great king of heaven be not angry at us, and that he love us, and, when we die, permit us to enter into the happy land of souls. You are like those great trees, and we the weak plants which creep upon the ground, which cannot rise except by attaching themselves to the higher trees. We pray you, therefore, that, in uniting us to yourselves, you may raise us even to heaven. You are still speaking to us in this great *white bark;* and you place before us a present of a metal, white and precious, on account both of its weight and its likeness to the chemise of her who brought forth her child without knowing man.[17] There are, you say, in this chemise some bones of the good christians whose souls have gone to heaven after having lived well, by following the voice of the great master of our lives,—the voice which *Iessous* has come from heaven to repeat to us upon earth. When we saw these bones, we thought that you, from your own country, perceived that our cabins, collected in a village, were continually surrounded by nations come from the depths of the earth, to drag us thither and treat us there as slaves in horrible pits, where the fires are never extinguished. You had pity on us, in giving us, in these

Vous avez eu pitié de nous, en nous donnant par ces ossements prétieux un excellent préservatif contre le poison dont ces ennemis de notre bonheur se servent pour nous corrompre, nous infecter et nous perdre. Cette nation, sortie des entrailles de la terre, ne pourra souffrir la présence de ces ossements qui serviront de pallissade à notre village contre leurs attaques. Les bons esprits qui animoient ces os précieux viendront à notre secours et nous feront vivre doucement doresnavant sous leur bouclier et sans être troublés de la crainte.

Quand le mauvais esprit venu des creux de la terre voudra nous gâter l'esprit en nous fesant penser de quitter notre village (devenu saint par la demeure de ces os parmi nous), pour aller courir comme des bestes vagabondes dans les bois, alors, le souvenir que nous aurons de ne pas abandonner nos protecteurs en les laissant seuls, nous retiendra comme avec une corde bien forte, dans le lieu où nous devons estre attachez au service de *Iessous* et de Marie, affin que un jour nous demeurions dans les belles cabannes qui font le grand et beau village de *Iessous*, et où les esprits saints, dont nous avons les os, font leur demeure pour toujours. De plus, par la présence de ces ossements, nous sçavons estimer combien vaut vostre affection pour la mère de celui qui a fait le ciel et la terre, puisque vous nous en donnez des marques jusqu'en deçà du grand lac sallé, où il semble que vous nous fassiez souvent entendre par vos présents dignes de vous: honorez Marie comme nous l'honorons.

A ces deux grandes preuves de votre bon esprit pour nous, nous disons très-véritablement deux fois grand mercy, et nous avons affermi nostre esprit

precious bones, an excellent preservative against the poison which these enemies of our happiness use to corrupt, infect, and ruin us. That nation, come forth from the bowels of the earth, will not be able to endure the presence of these bones, which will serve as a palisade to our village against their attacks. The good spirits who animate these precious bones will come to our help, and enable us to live henceforth peaceably under their shield, and without being troubled by fear.

When the evil spirit, who has come from the clefts of the earth, shall try to corrupt our minds by making us think of leaving our village (which has become holy by the dwelling of these bones among us), and of running about like wandering beasts in the woods, then the remembrance that we are not to abandon our protectors by leaving them alone will hold us, as with a strong cord, in the place where we ought to be attached to the service of *Iessous* and of Mary,—in order that some day we may live in the fine cabins which form the large and beautiful village of *Iessous*, where the holy souls, whose bones we have, always make their abode. Furthermore, by the presence of these bones we can measure the value of your affection for the mother of him who has made heaven and earth, since you give tokens thereof even to this side of the great salt lake,—where it seems that you often say to us by your presents, worthy of you, "Honor Mary as we honor her."

At these two strong proofs of your kind disposition toward us, we say twice, very sincerely, "We thank you;" and we have strengthened our minds (which, we think, will not lie, aided as they will be

(qui, comme nous croyons, ne mentira point, aidé qu'il sera du maître du ciel), pour ne rien faire ni penser qui avilisse l'estime que nous fesons d'estre de vos amis et plus qu'amis, car vous nous aimez comme si nous étions vos enfants puisque vous avez pensé ensemble, nous adoptons et prenons pour nos enfants ceux à qui nous avons envoyé nos présents. C'est ce qui nous exhorte à ne point déshonorer cette qualité. En faisant mal au lieu de faire bien nous la déshonorerions. Nous n'avons rien à vous dire et encor moins à vous donner pour reconnoitre la pitié que vous avez de nous. Voicy ce que nous pensons, c'est de prier le grand maître de nos vies qu'il ayt aussi pitié de vous en vous aimant toujours de plus en plus, à cause de votre bonne vie exempte de faire ou de penser mal, et lorsque nous aprendrons que quelqu'un de vous ayant assez gousté la terre, sera allé au païs des âmes, nous ferons pour luy les prières que nous avons coutume de faire étant assemblez dans la sainte cabane, pour ceux qui nous ont fait du bien tandis qu'ils vivoient sur la terre. Voilà tout ce que notre souvenir de ce que vous avez daigné vous abaisser jusqu'à nous de la manière que nous venons de raconter, peut offrir à vos personnes saintes, ce que *Iessous* aime extrêmement, devant qui nous sommes si petits en comparaison de vous, qu'à peine nous daigneroit-il regarder si vous ne le priez de ne nous pas mépriser entièrement.

Parce que nous ne sçavons pas faire parler *l'écorce blanche*, ni vous aller trouver pour vous faire entendre et voir comme notre voix est faite, nous avons emprunté le secours de nos pères qui nous instruisent, pour vous raconter ce que le conseil de notre nation Huronne assemblée désire que vous apreniez.

by the master of heaven) to do nothing and think nothing which will depreciate the value we place upon being your friends. Yes, more than friends; for you love us as if we were your children, since all of you together were of this opinion, "We adopt and take for our children those to whom we have sent our presents." It is this which exhorts us not to dishonor this title. In doing wrong instead of doing right, we would dishonor it. We have nothing to say to you, and still less to give you, in acknowledgment of the pity that you have for us. This is what we have in mind — to pray the great master of our lives to have pity upon you also, by loving you always more and more, on account of your good lives, exempt from doing or thinking evil; and when we learn that any one of you, having enjoyed the earth enough, shall have gone to the land of souls, we will offer for him the prayers that we are accustomed to offer, when we are assembled in the holy cabin, for those who have done us good while they lived upon earth. This is all that our remembrance of your deigning to stoop to us, in the manner which we have just described, is able to offer to your saintly persons, which *Iessous* loves exceedingly, — before whom we are so insignificant, in comparison with you, that he would scarcely deign to look upon us if you did not pray him not to despise us utterly.

Because we do not know how to make the *white bark* speak, or to go to find you, in order to make you understand and see how our voice speaks, we have borrowed the aid of our fathers who instruct us, to relate to you what the council of our assembled Huron nation desires that you should know.

Lettre du R. P. Chaumonnot, Jésuite et Missionaire.

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De Lorette en Canada, ce 11 novembre 1680.

MESSIEURS,

Il paroist bien que vous estes les vrays et dévots serviteurs de la Vierge, puisque vous estes imitateurs de ses vertus, particulièrement de son humilité. N'est-ce pas estre bien humbles que des personnes comme vous, si éminentes en vertu, en doctrine et en noblesse, ayent daigné admettre de pauvres Sauvages à la participation de leurs prières. Pour peu d'amitié qu'une personne de qualité monstre à un pauvre païsan, il s'en tient grandement obligé. Quels ressentiments donc de reconnoissance n'auront pas nos Hurons pour vous de qui ils ont receu de si magnifiques présents! Ils auroient certes suject de dire à chascun de vous ce que le dévôt Saint-Bernard disoit au Sauveur: *tantò mihi rarior quantò pro me vilior*. Vous avez d'autant plus justement gagné nos respects et nos affections que vous vous estes plus abaissés en nous associant tous, pauvres barbares que nous sommes, à vos personnes. Je ne trouve aucun passage en l'Évangile, où Notre-Seigneur fasse paroistre plus de joie que celle qu'il tesmoigna un jour, à l'occasion de la bonté de son père, à se communiquer à ceux pour qui le monde n'a que du mespris. Je ne doute nullement, Messieurs, que vous ne lui ayez causé une nouvelle joie, lorsque

Letter by Reverend Father Chaumonnot, Jesuit and Missionary.

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FROM LORETTE, IN CANADA, november 11, 1680.

GENTLEMEN,

It is very evident that you are the true and devoted servants of the Virgin, since you are imitators of her virtues, especially of her humility. Is it not being very humble for persons like you, so eminent in virtue, in learning, and in nobility, to deign to allow poor Savages to participate in your prayers? For a little kindness that a person of rank shows to a poor peasant, the latter considers himself under great obligations. What sentiments of gratitude, then, shall not our poor Hurons have for you, from whom they have received such magnificent presents? They would certainly have reason to say to each of you what the devout Saint Bernard said to the Savior: *Tantò mihi rarior quantò pro me vilior.* You have gained our respect and affection all the more justly as you have the more abased yourselves in associating us all, poor barbarians that we are, with yourselves. I find no passage in the Gospel where Our Lord shows more joy than that which he showed, one day, in regard to the goodness of his father in communicating himself to those for whom the world has only contempt. I have not the least doubt, Gentlemen, that you caused him a new joy when you did for our poor neophytes what you have

vous aurez fait pour nos pauvres néophytes ce que vous n'avez peut-estre jamais fait, mesme pour des personnes de la première qualité, et ainsi vous avez pu faire répéter dans le ciel au Sauveur, ce qu'il a dit sur la terre: *confiteor tibi*, *pater*, etc. Je vous rends grâce, mon père, de ce que vous avez communiqué votre esprit aux bons serviteurs de ma mère, en leur inspirant d'admettre à la participation de leurs oraisons et suffrages des sauvages, les derniers des hommes, à l'exclusion de tant d'autres personnes dont tout le monde admire la sagesse et les beaux talents. Je craindrois, Messieurs, d'offenser votre modestie, de parler ici davantage de l'honneur que vous méritez, pour vous estre bien voulu ravaller jusqu'à cette société de prières et de gain spirituel avec de pauvres Sauvages. Je suis certain que vous ne souhaittez pas tant de sçavoir l'estime que l'on a icy de votre vertu et de vos mérites, que d'apprendre l'honneur qu'on a rendu aux saintes reliques que vous avez eu la bonté de nous envoyer; c'est ce qu'il va faire.

Estant convaincus du culte que l'on doit rendre aux vrayes reliques des Saincts et aux principaux signes de notre rédemption, comme sont la croix où le Sauveur est mort, et la chemise qu'avoit la Vierge lorsqu'il nasquit d'elle, nous avons tasché de ne rien omettre de tout ce que nous avons pu, la première fois que nous exposâmes à la vénération publique la chemise d'argent et les reliques que vous avez eu la bonté de nous envoyer. Voicy donc ce que nous avons fait. Quelques jours devant la Toussainct, nous publiâmes tant aux François qu'aux Sauvages, que votre illustre Compagnie avoit envoyé à l'église naissante des Hurons un riche don avec quantité de

never, perhaps, done before, even for persons of the highest rank; and thus you have been able to cause the Savior to repeat in heaven what he said upon earth: *Confiteor tibi, pater*, etc. — "I thank you, my father, that you have communicated your spirit to the good servants of my mother, by inspiring them to admit savages, the least of mankind, to participation in their prayers and suffrages, to the exclusion of so many other persons whose wisdom and fine talents the world admires." I would be afraid, Gentlemen, of offending your modesty were I here to speak further of the honor that you merit for having consented to lower yourselves to this association in prayers and spiritual gain with poor Savages. I am sure that you do not care so much to know the esteem that is felt here for your virtue and your merits, as to learn the honor that has been rendered to the holy relics that you had the goodness to send us; it is this that I am about to relate.

Being convinced of the worship that ought to be rendered to the true relics of the Saints and to the principal tokens of our redemption,—such as the cross on which the Savior died, and the chemise that the Virgin wore when he was born,—we tried to omit nothing of all that was in our power, the first time when we exposed to public veneration the silver chemise and the relics that you had the goodness to send us. This, then, is what we did: Some days before All Saints' Day, we announced to both the French people and the Savages that your illustrious Company had sent to the infant church of the Hurons a rich gift, with a number of relics, which we would display and honor on the day of that feast. We ornamented our altar as well as we could, and

reliques que nous ferions voir et honorer le jour de cette feste; nous ornâmes nostre autel le mieux que nous pusmes et préparâmes une belle niche au-dessus du tabernacle pour y eslever vos sainctes reliques. Le lendemain, tout le monde étant assemblé dans la chapelle de la Vierge, le P. Potier, qui a soin avec moy de la mission, fit un discours aux François de l'estime que l'on devoit faire des reliques que nous avions receues de vous, et de la chemise qui les renferme, il dit le mesme en Huron aux Sauvages, en adjoustant qu'ils vous avoient une troisième obligation de ce que vous les aviez comme adoptés, en leur donnant part comme à tous vos biens spirituels, comme à leurs vrays enfants. Ensuitte le Père s'estant revestu d'une belle chappe que Madame la Gouvernante de Caen nous a envoyée cette année, et estant accompagné de deux accolytes en robbes et surplis, il encensa le reliquaire et les reliques qui estoient au milieu de l'autel, et puis, pour remercier la B. Vierge de ce qu'accompagnée d'un bon nombre de ses serviteurs et servantes elle venoit de sa plus ancienne maison prendre possession de celle qu'on luy a nouvellement faicte icy; il entonna l'hymne *Ave, maris stella* etc. Les prières finies, le Père ouvrit le reliquaire pour donner la consolation au peuple de voir les sacrées reliques qu'il contient; il permist mesme à plusieurs de les baiser. Après, il les remit dans la niche où elles furent exposées tout le reste du jour. Aussitôt on chanta le grand' messe qui fut dicte pour vous; et tous ceux que la célébrité de la feste et la sainte curiosité avaient attirés à nostre chapelle furent invités d'offrir pour vous la communion qu'ils alloient faire. Tous nos néophytes firent

prepared a handsome niche above the tabernacle, to elevate therein your holy relics. The next day, all the people having assembled in the chapel of the Virgin, Father Potier,[18] who shares with me the care of the mission, made a speech to the French people about the esteem in which the relics that we had received from you ought to be held, and on the chemise which enclosed them. He said the same in Huron to the Savages, adding that they were under a third obligation to you, because you had adopted them by sharing with them, as it were, all your spiritual goods, as with their real children. Then the Father put on a beautiful cope that Madame the wife of the Governor of Caen sent us this year; and, accompanied by two acolytes in robes and surplices, he incensed the reliquary and the relics, which were in the middle of the altar. Then, to thank the Blessed Virgin for having come, accompanied by a goodly number of her servants, from her old home to take possession of this one lately erected here for her honor, he intoned the hymn *Ave, maris stella*, etc. The prayers finished, the Father opened the reliquary, to give the people the consolation of seeing the sacred relics that it contained; he even permitted many to kiss them. Afterward, he put them back in the niche, where they were displayed all the rest of the day. Immediately they sang the high mass, which was said for you; and all those whom the celebration of the feast and pious curiosity had attracted to our chapel were invited to offer for you the communion which they were about to make. All our neophytes did the same; all those who could not, on that day, render you this duty have since acquitted themselves of it. In the afternoon, the

le mesme; tous ceux qui ne purent pas, ce jour-là, vous rendre ce devoir s'en sont acquittés depuis. L'après-disner, les principaux Hurons estant assemblés dans la plus grande cabane du bourg, je leur demanday quels sentiments ils avoient d'avoir receu un si sainct et magnifique présent. La lettre latine qu'on vous envoye est un syncère et véritable récit de ce que les deux capitaines et quelques anciens dirent au nom de tous. Alors on conclud que vous auriez aussi part à tout ce qui se feroit jamais de prières et de bien dans leur mission, que tous les jours on prieroit Dieu pour votre illustre compagnie, qu'on aurait une singulière dévotion aux Saincts dont vous nous avez envoié des reliques, comme à nos nouveaux patrons et que la chemise d'argent seroit toujours exposée dans une belle niche au-dessus de notre tabernacle.

Je suis bien aise, Messieurs, d'avoir cette occasion de vous tesmoigner l'estime que nous faisons et le respect que nous portons à vostre sainct et vénérable Chapitre dont on nous a fait un si grand récit et duquel je ne manque point depuis long-temps de me souvenir particulièrement dans mes petites prières, ce que je continueray de faire tout le reste de ma vie, y estant maintenant plus obligé que jamais après avoir honoré de si beaux dons nostre chère mission.

Je suis avec respect,

Messieurs, votre très-humble et très-obeissant serviteur en Jésus-Christ,

PIERRE-JOSEPH-MARIE CHAUMONNOT,
De la Compagnie de Jésus.

[Endorsed: "A Messieurs, Messieurs du Chapitre de l'Église cathédrale de Notre-Dame de Chartres. A Chartres."]

principal Hurons having assembled in the largest cabin of the village, I asked them what their sentiments were at having received so holy and magnificent a present. The Latin letter that is sent you is a sincere and accurate account of what the two chiefs and some old men said in the name of all. Then it was decided that you too should share in all the future prayers and blessings of their mission; that they would offer prayers every day for your illustrious company; that they would show a special devotion to the Saints whose relics you have sent to us, as to our new patrons; and that the silver chemise should be always exposed in a handsome niche above our tabernacle.

I am very glad, Gentlemen, to have this opportunity to show you the esteem and respect which we feel for your holy and venerable Chapter, of which so memorable an account has been given us. I have not failed, for a long time, to remember it in my little prayers, as I shall continue to do all the rest of my life,—being more than ever under obligations to do so after it has honored our dear mission with such beautiful gifts.[19]

I am, Gentlemen, with respect,
Your very humble and very obedient
servant in Jesus Christ,
PIERRE JOSEPH MARIE CHAUMONNOT,
Of the Society of Jesus.

[Endorsed: "To Messieurs the Gentlemen of the Chapter of the cathedral Church of Our Lady of Chartres. At Chartres."]

BIBLIOGRAPHICAL DATA: VOL. LXI

CXLIV

We have taken the greater part of Dablon's *Relation* of 1677–78 from Douniol's *Relations inédites*, t. ii., pp. 195–238, but have made two substitutions (here printed in Italic type) from the original MS. of the *Relation* of 1673–79, in St. Mary's College archives, Montreal. For a bibliographical account of the latter *Relation*, see Vol. LIX.

CXLV

What we give under our own title of *Relation* of 1679 was not written as a separate annual. It is simply that portion of the *Relation* of 1673–79 which applies solely to the last-named year. For reasons set forth in the Data of Vol. LIX. (pp. 300, 301), this *Relation* has, for convenience, been dissected by us, and the reports for the several years transferred to their proper places.

CXLVI

This correspondence between the Huron mission church of Notre-Dame de Lorette and the cathedral of Notre-Dame, at Chartres, was first published in 1857, in a book of which the following is a description:

"Les vœux | des | Hurons et des Abnaquis | à Notre-Dame de Chartres | publiés pour la première

fois | d'apres les manuscrits des Archives d'Eure-et-Loir | Avec les lettres des missionnaires catholiques au Canada, | une introduction et des notes | Par | M. Doublet de Boisthibault. | [*Cut and quotation*] | Chartres | Noury-Coquard, Libraire | Rue du Cheval-Blanc, 26. | M DCCC LVII."

Half-title, 1 leaf; title in black and red, 1 leaf; introduction, pp. i.–viii.; half-title to the text, 1 leaf; text and notes, pp. 1–80; table, pp. 81 and 82; "Ouvrages du même auteur," p. (1), with verso blank. A folded plate of "Fragments du voile de la vièrge." The introduction says: "Cette publication n'a été tirée qu'à 150 exemplaires."

M. Lucien Merlet, a fellow-townsman of Boisthibault, thought that this work was not as accurate as it should be. He therefore published in the following year another version of the prayer and the correspondence, in a little book of which this is a description:

"Histoire | des relations | des Hurons et des Abnaquis | du Canada | avec Notre-Dame de Chartres, | suivie de documents inédits | sur la Sainte Chemise, | par M. Luc. Merlet, | Ancien Élève de l'école des Chartes et de l'école d'Administration. | [*Printer's ornament*] | Chartres. | Petrot-Garnier, Libraire, | Place des Halles, 16 et 17. | 1858."

Half-title, 1 leaf, with imprint on verso; title in black and red, 1 leaf; letter "À Monseigneur Ed. Pie, Évêque de Poitiers," pp. v.–vii., p. viii., blank; introduction, pp. ix.–xxiii., signed "K. L. M.;" ornament, 1 p.; half-title to text, 1 leaf; text, pp. 3–78; table, p. 79 (unnumbered); ornament, on verso; two chromolithographs between pp. 48 and 49.

In reprinting the text of this correspondence we

have for the most part followed Merlet, but in a few instances have made emendations from Boisthibault.

Shea, in his Cramoisy series No. 6 (New York, 1858) publishes a contemporary *Vie du R. P. Pierre Joseph Marie Chaumonot.* In the appendix to this work appears the prayer of the Hurons, in their own language, supplied to Shea by Boisthibault; this we reproduce in Note 15 of the present volume of our series. The French version which appears in Douniol's *Relations inédites* (Paris, 1861), t. i., pp. 351, 352, is reproduced from Boisthibault's publication. We do not republish the above life of Chaumonot, or its sequel,—*Suite de la Vie du R. P. Pierre Joseph Marie Chaumonot* (No. 7 of Shea's series, also published in 1858),—for the reason that the matter therein contained is, in the main, sufficiently covered by other documents of the period. Apographs of the *Vie* and the *Suite* are in the Hotel-Dieu, at Quebec; they were among the documents given to the Hospital nuns by Father Cazot, upon his death in 1800. We have been unable to locate the original MSS.

NOTES TO VOL. LXI

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 23).— Reference is here made to the first Jesuit mission at Onondaga (1657), which was ended in March, 1658, by the secret flight of the Fathers and the Frenchmen accompanying them, upon the discovery that the savages were conspiring to murder all the white men (vol. xliv., pp. 153–183).

2 (p. 39).— This was François Vaillant (vol. lx., *note* 1).

3 (p. 71).— Albanel (vol. lx., *note* 14) was not permitted by the English to resume his mission at Hudson Bay, after his return from France in 1676. Nicolas Gorst's journal tells us (Oldmixon's *Brit. Empire*, vol. i., pp. 554–556) that "the Captain of the *Tabittee Indians* informed them [the English], the *French* Jesuits had bribed the *Indians* not to deal with the *English*, but to live in Friendship with the *Indian* Nations in League with the *French;*" and gives an interesting account of Albanel's visit to the Bay in 1674.

4 (p. 79).— This was at Métabetchouan (vol. lx., *note* 31).

5 (p. 93).— The phrase "the last six years" refers to the scope of Dablon's compilation — from 1673 to 1679.

6 (p. 125).— Francisco de Borja (Borgia), duke of Gandia, a city of Spain, was born Oct. 28, 1510. "In the midst of the great, he lived as a saint" (Sommervogel); and, after the death of his wife, entered (1551) the Jesuit order — of which he became (1565) the third general. Under him, Jesuit missions were begun (1566) in Florida, and (1568) in Peru. The last year of Borja's life was spent in negotiations at the courts of Spain, Portugal, and France, in behalf of Pope Pius V. Soon after his return from this journey, Borja died at Rome, Sept. 30, 1572. He was beatified in 1624, and canonized in 1671. He composed several religious treatises, which were first published at Valencia, in 1548.

7 (p. 137).— This mention of crucifixion as a mode of execution among the Sioux is apparently unique. Perrot does not mention it, but says that this tribe put prisoners to death by shooting them with arrows (*Mémoire*, Tailhan's ed., p. 90).

The cross is an emblem that appears among many aboriginal tribes of both North and South America, and, as such, evidently antedates the coming of white men to these shores. Various explanations of its meaning and use are given: a symbol of the sun, and associated with the worship of that body; a phallic symbol, evolved from the worship of the reciprocal principle in nature; a symbol of the winds, and of the four quarters of the sky, whence come the winds; and other explanations, often fantastic or conflicting. In all, the cross is associated with a class of natural phenomena — sunlight, winds, rain, fire, birth, etc.— which indicate life, vitality, growth, and fertility. Among the Western tribes of North America, the cross was doubtless a symbol of the cardinal points and the four winds.— See Brinton's *Myths of New World* (3rd ed.), pp. 113–117; and the observations of Holmes, Bourke, and Mallery, in *U. S. Bur. Ethnol. Rep.*, 1880–81, pp. 268–273; 1887–88, pp. 479, 480; and 1888–89, pp. 724–735. Cf. our vol. lix., *note* 19.

Captives were often sacrificed, among savage tribes; and it is possible that their crucifixion mentioned in our text may refer to a human sacrifice thus made to the spirits of the winds.

8 (p. 145).— At this place in the MS. is a note in Dablon's hand, written at the top of the page: "Taken from the Relation of 1679."

9 (p. 155).— Dablon here gives a letter from André, which we omit because it has already appeared, in vol. lx., pp. 201–205.

10 (p. 157).— A letter from Allouez is here omitted, for the same reason; it is found in vol. lix., pp. 225–235.

11 (p. 195).— Cf. with the name of the Erie village of Gentaienton that of a tribe conquered by the Iroquois, mentioned in *Relation* of 1656 as Gentaguetehronnons (vol. xlii., p. 197); and Gentagega (vol. lviii., p. 75), apparently the same.

12 (p. 223).— The narrative of Garakontié's death will be found in the preceding document (cxliv.).

13 (p. 237).— In the archives of St. Mary's College, Montreal, is a list of "Baptisms of Savages, administered by the Fathers in 1679." The enumeration includes both adults and infants, and is as follows (omitting the names of the Fathers in charge): "In the ten Missions of the Outaouais, 786 persons baptized, adults and infants. In the seven missions of the Iroquois, 256 were baptized. In the Tadoussac region, 189. At Sault St. Louis, 350. In the Abenaqui Village, 100." The total number is 1,681.

In this connection, Duchesneau's census of 1679–80 states the number of Indians settled in Canada as 960 — men, women, and children; Christians and pagans (*N. Y. Colon. Docs.*, vol. ix., pp. 136, 145).

14 (p. 241).— The remainder of this account is omitted, as being merely a repetition of matter already given in previous documents.

15 (p. 247).— The relations between the Lorette mission and the cathedral of Chartres probably arose from the fact that Bouvart (vol. lviii., *note* 20), for some time in charge of the mission, was a native of Chartres. The gift sent by the Hurons to the cathedral, for the Virgin of Chartres, was a belt or girdle of wampum, 1.445 meters in length, and 7 centimeters wide. Upon a ground of white beads was the legend, in black beads, *VIRGINI PARITVRÆ. VOTVM HVRONVM*,— " The offering of the Hurons to the Virgin who shall bring forth a son; " and the belt was bordered with a sort of embroidery in red porcupine quills.

The prayer of the Hurons which accompanied this gift was written by Bouvart in their language, and then translated by him into French. The latter version is given in our text; the original Huron composition is herewith given in this note, as published by Shea and Merlet (see Bibliographical Data of this volume, doc. cxlvi.). Merlet's copy of it (see his pp. 3, 4) indicates considerable difference in orthography from Shea's. We follow the latter, in the main, as showing the special characters used by Bouvart; but in accents, and sometimes in capitals, as well as in various forms of spelling, we follow Merlet. Neither version is free from typographical errors, which have often been corrected; but, apart from indicating the special characters, Merlet's is the better. The prayer is as follows:

" ꝏendat Lorétrônon Teiatontarigé haon Gonastaenxꝏindik Dexa Gacharandiont Marie Charseekeondaon [Chatreske ondaon— *Merlet*].

" Marie Saatatoguéti onꝏatonnharandaoten dé chiefannonchionnianni chartres ékandataen afen té fatondin'nen, ondaie etiéfannonchionniatandi d'éfakꝏetonhend ftante ftakꝏatéchend: ahotïatan'non'nen chartréronnon O'ndaie d'okontàxꝏi éfachiendaentak afon tfàten té éfehièràk ondèchaꝏeti. Chigànnen étionꝏaranne'ntagui Marie diꝏ tfatatiena déꝏendat aꝏaatfi, ondaie d'aꝏàkꝏétak éfachiendaenk aionꝏéfentéguen: taonfaïaꝏaxihꝏàchaꝏa nonhꝏarihꝏandéraï ondéràti onꝏa difésan té éfachiendaentak: o'ndaie ati nonhꝏa aꝏerhendiofen aiaꝏatiéràxon de chartréro'nnon, gátoguen tfonꝏandigonrat, aꝏéti chiaaꝏaꝏendat éꝏaton dé Marie tekꝏannonronkꝏannionhoin, éaꝏannonhꝏeha, éaꝏaꝏendïoft: onné ichien axiendiθa daat agonꝏe chartréronnon, aꝏerhe endifken aonfaionxigenthen d'étiéfachiendaentatiend dind'àꝏefkꝏak etfachiendaenhai, tho iohti dé onionhꝏa aguenk. Stan igerhé té onꝏàtaꝏahe daꝏerhé honnonhꝏafen aonxientenhꝏa dé té éfannonronkꝏannion, o'ndaie aonfahatichonnia nonꝏahékenchaꝏan Hotiaranhdoré defaꝏendiofti, ondaiefken tande'ndi étionꝏa tandoré d'onnonhꝏa hatendaréti hotindigonrꝏannens, té hotïannràkꝏan'nens.

Marie Saatatoquʂti Djʊ tʃatatiena, [θokʊan'nens. Marie Saatatoquʂti Diʊ tʃatatiena—*these words omitted by Merlet*],ɸo chien ʃtechiakʊeton onhʊàtiguèhen d'héchiena ogont ichien éaʐi'ndageren chartréron'non ogont té esannonronkʊa'nnionθa: défakʊetondé té ʃtakʊatéché, ʊâdefonhʊa chiéʊendio dachierhon ʊendat afen aʐéenafɑθa ʃtan oraʃt'endàkʊatéché. ʐa ichien éfachiendaenk onnonchiatoguehtigué ondè dé ʃkiatierên ti gannonchiʊten'nen chiondaonxθo haoné diʊ hechienaʃti ʃtonʊe ihoton aʊerhé tonʊentent [eonouentenr—*Merlet*] iaon dè Marie éonʊaenaʃtha, éʊerhon taʐendigontéraʃen gatogen onʊe eonton aonʃahonaérenfθa déhiena. θo ati taʊenk déʃa tè ʃkakʊaterihatié, ogont échiokʊetonhdè, θo haoné, θo ara tchiáka dakʊeton d'IeʃʊS hechiena éhéchiâtichien daat ehéchiatâerit nonʊadigo'nragon: ondaie ichien aʊatratfiʃta deʐa éfacharaenxʊindik, o'ndaie atirakatha θo tho onʊaakont chiérongué, ʊâde ifa ʃkʊaataʊen daak atoguen aat ʊendat aʊaatfi Lorètronnon teiatontariguè honâti aʊandaré."

16 (p. 251).—An allusion to the epithet "Onontio," applied by the Hurons and Iroquois (vol. xx., p. 221) to Montmagny (a literal translation of his name, as "great mountain"), and afterward to his official successors, and even to the king of France.

Ontouagannha: defined by Lalemant (vol. xlvii., p. 145) as indicating a barbarous dialect. This term was applied to the Shawnee tribe (*ut supra, note* 9).

17 (p. 251).—The reliquary here referred to (an engraving of which forms the frontispiece of this volume) was sent by the cathedral chapter of Chartres (1680) to the Hurons of Lorette, in acknowledgment of their gift to Chartres (see preceding note). It consisted of a silver receptacle, weighing five marcs,—the marc was a weight equal to one-half of the Paris livre, or about one-half of an English pound,—filled with various relics of saints. It was made in a shape supposed to imitate that of the chemise worn by the Virgin Mary at the time of the Annunciation. This chemise has been, for over ten centuries, the most precious relic of the cathedral, to which it was given (A. D. 877) by Charles the Bald. He had inherited it from his grandfather Charlemagne, to whom it had been given by Constantine Porphyrogenitus, emperor of the East.

The letter of thanks for this gift was written in Latin by Potier (its text is given by Merlet), and then translated into French (using the idioms of Indian speech) by Jean de Lamberville (vol. lvi., *note* 1), who appears to have been in France at that time.

The three letters that we present are published (from the original MSS. in the departmental archives of Eure-et-Loire), accompanied by valuable historical data, by both Merlet and Boisthibault, as indicated in Bibliographical Data, *ante;* but neither text is wholly

satisfactory as regards adherence to the original forms of words and typographical peculiarities.

18 (p. 261).— Nicolas (sometimes named Jean — Rochemonteix's *Jésuites*, t. iii., p. 370) Potier was born at Chauny, France, Sept. 2, 1642. At the age of nineteen, he entered the Jesuit novitiate, at Paris. His studies were pursued at La Flèche and Bourges; and his term as instructor (1665–72) was spent at Bourges, Nevers, and Orléans, successively. After a year of probation at Rouen (1677–78), he came to Canada, and was stationed at Lorette from 1679 to 1685. In the latter year, he was an instructor in the college of Quebec; and later was a missionary to the Hurons at Mackinac. He died May 4, 1689. In this account we have followed Rochemonteix (*ut supra*, pp. 369, 370, 479, 482); but Sommervogel's dates do not agree therewith. He says that Potier was born at Nogent-le-Rotrou, Sept. 2, 1643, and became a novice Oct. 28, 1660; that he went to Canada in 1677, and died at Quebec March 2, 1689.

19 (p. 263).— Boisthibault says (*Vœux des Hurons*, p. 16): "The diocese of Chartres was, before its dismemberment, one of the oldest and most important of the 132 dioceses of France; Chartres was its seat. . . . In 1738, it was still cited as one of the greatest dioceses of the Christian world." Its cathedral was dedicated Oct. 17, 1260.

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